CHANAKYA SUTTRAS

THE

CHANAKYA SUTRAS

Edited with an introduction notes and English Translation

BY

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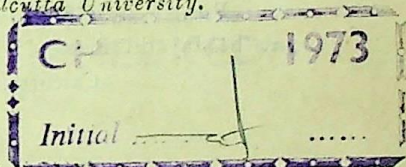
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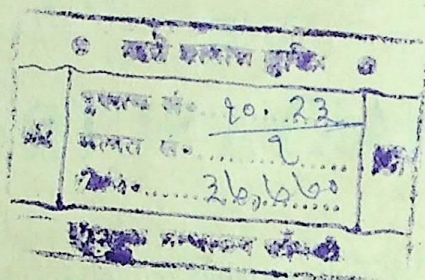
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To

the Sacred memory of

my father

Rai Bahadur

Pundit Rajendra Chandra Sastri M.A. P.R.S.

THE CHANAKYA SUTRAS

The Chānakya sūtras herein published form a small compendium on nīti or rules of conduct which are calculated to bring success in this world and bliss in the life to come. They are 571 in number, or strictly speaking a few less (if we neglect the sūtras which are repeated) and deal with almost all the topics which may interest men in society. The first few sūtras (nos. 1—10) show how happiness depends upon dharma pue how this can be attained by associating one's self with the wise and by controlling the senses. The next section (11—14) dwells upon the importance of the concord of elements in a state. A few following sūtras (15—34) form an important section, in which the importance of deliberation before undertaking anything in public or private life is inculcated. We have next another section of sūtras— (35—37) dealing with the necessity of having an ally, and the evils of idleness (38—41). The succeeding section (42—63) is a section entirely devoted to an explanation of the scope of polity, and the expediencies of war and peace. The next sūtras

(59—76) deal with the duties of courtiers and point out the evils arising out of passions and sensualism. After this we have a glorification of danda or chastisement (78—90), and the importance of artha or wealth in practical life (91—93). This is followed by a big section which is devoted entirely to a consideration of means and shows the relative importance of kāla, (opportune moments) purushakāra, of proper examination of pros and cons in an undertaking (93—135) and other allied topics. A large number of suceeding sūtras are devoted to a consideration of rules of conduct, observed not only in public life, but also at home. They deal with various topics. Thus some teach us how a servant must know his master's temper (139—40); how proper chastisement brings success (142—45); how recklessness and dissipation bring ruin (148—151), how good and evil often depend upon the speech of men (440—444). These are followed by other which call upon men never to transgress the right line of conduct, not to violate trust nor to reject the advice of the pious and show how the company of the good brings in improvement; other sections teach that the enemy should never be trusted (193—197); and some dwell upon the importance of forgiveness,

virtue (134—239) charity (236—37) and truth (416—420) and extol the virtue of real learning (295—298 and 366—372).

Some other sūtras teach us to accept good out of evil quality (305—307), to shun evil, and to have everything in proportion to its worth (328—339) other sections lay down injunctions e. g. to adore the king (377—80), to adore the parents to revere gods & sages (427), to practise forgiveness and charity, never to be won over by flattery (344—346), nor to trust in women (360—61), nor to speak ill of the king (445), to shun evil company even at the cost of leaving one's own village, to lay by money for times of distress (537), to do everything earlier than the time specified (539—40). There are some more which indicate the real qualities of a true son (381—87) and those of a true wife (389). A few dwell on the qualites of really good men, the character of dharma, and the good arising out of achara.

Finally, some sections point out the evils arising out of bad company, diseases (219—223), poverty (425, 255—260, 291—294), idleness (315), uxoriousness (317—18) and the frailties of women (476—480). The last sections dwell uopn the evils of unfairness, untruth

or false evidence (547—555), the merits of a virtuous king and the necessity of living a virtuous life so as to befreed form the fetters and evils of the world and its attachment.

From a perusal of the above summary of their contents the sūtras, it will appear, do not deal exclusively with politics or public life, but contain rules of conduct the importance of which is felt even in the private life of men. They contain thus a summary of those teachings which are found in the Nīti literature of the Hindus, and form a moral code complete in itself. It is not possible, nor would it be of any use to identify the teachings of the sūtras with parallel ideas throughout our literature; but attempt has been made to identify the more important of the sūtras with parallel ideas found in the Mahābhārata, Smiritis or other works. In many cases not only the ideas tally, but even the language seems to be identical. This points to the early growth of a vast mass of floating literature containing the sayings of the ancients, rules of conduct and also illustrations for the guidance of men.

The origin of this vast Nīti literature of which we have counterparts almost everywhere in the globe, must be attributed to a

very ancient period, perhaps in the immediate post-vedic age. The earliest attempts at generalisation of the principles of action from the study of men and matter were made with the development of the mind and of the spirit of observation. Some of these found place even in folklore or folk wisdom or the wise sayings of the ancients. We have many such stories in the Brāhmanas.

In the next period this mass of folklore and folkwisdom was elaborated into stories illustrating the truths of practical observations. The earliest extant examples of such stories are to be met with in the Jātakas of which even we have lost the originals which were in verse and existed in the vernacular of the day. These Jātakas which contain stories exemplifying the success of virtue or wisdom, or the evils arising out of greed, lust or other excesses, formed a code of instruction in themselves. With the growth of Jainism, Buddhism and other such mass religions, their teachers employed these folklore for the instruction of the commonalty. In the hands of their successors they underwent a further transformation and were made into the birth stories of the Buddha; in each story the hero, excelling in virtue, wisdom, patience, honesty,

or farsightedness was identified with the supreme being of the enlightened Buddha in his penultimate birth, and thus arose the Jātaka stories of which we have a later prose redaction compiled in the fifth century A. D.

Along with the growth of this mass of folklore, there was another tendency working e.g. the moral part was separated from the story or the parable proper. This gave rise to the sūtras or verses, of which a floating mass came into existence. In the hands of the socio-ethical teachers these were dissociated from any school of religion or of teaching.

At one time this mass of Nīti literature was considerable and existed probably in the memories of men. There was hardly any codification, but later on this mass found place in various compilations. We find them in various places of the two Epics, the Purānas, in medical works like the Charaka Samhitā and Subhāshita works of later day compilation. The Mahābhārata contains by far the largest number of such Nīti verses. Thus in addition to innumerable parables, allegories and stories we have collections of Nīti precepts in many parvas of the book. We have in the Adi-parva, collections of Nīti precepts in

addition to chapters on rājanīti. Similar is the case in to the Sabhā and the Vana-parvas.

In the Udyoga parva vast collections of such precepts are embodied mainly attributed to Vidura the half brother of Pandu and Dhritarastra while as it is well known to scholars, a large part of the Santi parva is devoted to Rajadharma. These chapters contain interesting nīti collections, while the Anusasana parva is a vast encyclopædia. In the Puranas who have many such collections of moral pecepts. The Garuda purana, contains a large number of these, so also the Agni and the Matsya.

Apart from these considerable collections, we have a large number of popular nīti collections. These are found in various parts of India, sometimes in sanskrit verse, but occasionally rendered into the vernacular. While it is difficult to make any suggestion as to their date of compilation, they evoke an interest in them, arising out of the fact that they were and even now are very widely read in the schools. Many of these (Chanakya) sangrahas have been published, and are found to contain many verses common in them. The earliest of such nīti sangraha was published in 1817. Since then the number of such publications have multiplied. Some of these

have been translated into various European languages, and a history of these is to be found in the foreword to the Chanakya Rājnīti sastra (published in the Calcutta Oriental Series) written by J. van Manen, who is engaged in a study of these Nīti collections. These include collections attributed to Demetrios Galanos, who lived and died in Benares in 1833. A. Roman edition of the same was published in Rome in 1825 and styled Laghuchanakyam. A translation of the same appeared in French and was made by M. Bezout (1826). Since then such collections and traslations have multiplied and of these the most noteworthy is that made by that eminent Russian scholar Otto Böthlingk together with a German translation. The first edition of this contained 5400 Slokas and later on the number rose to about 8000. A history of this work together with those various editions of Laghu Chanakya, and Vriddha Chanakya which followed will be found in Mr. Manen's fore-word. As interest in these nīti collections increased, scholars came to be supplied with materials which convinced them of the extensive circulation of the nīti attributed to Chanakya. Thus the labours of Lieutenant Temple and of Gray proved that the Burmese Loka-nīti was a genuine rendering of one of the Chanakya-

Sangrahas. The work of other scholars proved the existence of Chanakya nītis in Tamil, Malayalam and Telegu literatures and as early as 1881 A. D. Wijayasinha published a Pathyavakya or Nitisara, containing sanskrit sutras with Ceylonese translations. Several Tibetan collections of this Chanakya Niti also exist, and the existence of some more have been traced in the Arabic, Persian, Siamese and other literatures.

The present collection first published by the Mysore Govt., attached to the second edition of the Kautilya Arthasastra, is also attributed to Chanakya. Now it is not very easy to explain the connection of this almost worldwide niti literature with Chanakya, the celebrated minister of Chandragupta Mauryya, who founded the celebrated Imperial dynasty in Magadha in the 4th century B. C.

This Chanakya or as his otherwise known Kautilya was according to tradition the minister of Chandragupta, and it was he, if we are to believe in thc traditional accounts or in the account of the Mudra Rakhsasa who established the Mauryya prince on the Magadha throne. No authentic history of his has come down to us, but we have reasons for placing our faith in those accounts which applaud his wisdom, and describe him as the

greatest Indian, who excelled in statecraft and worldly wisdom. The Artha-sastra the sole remnant of his work, shows his great wisdom in men and matters. Perhaps owing to these causes he became a type or the hero in so far as excellence in worldly wisdom was concerned. That is perhaps the reason why all these niti sangrahs are attributed to him.

The Chanakya sutras herein published are also attributed to him. But we are at a loss to form an idea as to whether it was Chanaky's work or of some one else, fathered on him, nor have we any means of giving a satisfactory answer to the above questain. A comparison of some sutras bearing on polity and political matters with corresponding ideas from the Artha sastra, indeed proves the close connection between them and those found in the Artha sastra. This may indeed prove that the compiler of the present sutras took his ideas from the Artha sastra or from the Artha-sastra school founded by Kautilya. Beyond this we cannot go, for the Artha sastra contains nothing on rules of social morality nor abstract ethical principles, not to speak of rules of conduct which are calculated to lead to salvation. Some of the rules of conduct are taken direct from the Smriti works and

follow the general tenor of Indian social and moral teaching.

The date of the present compilation is also difficult to determine. There is hardly anything in the book, which may furnish any internal evidence and help us in finding out the period of its composition. The compilation in general may be regarded as late, belonging to the later classical period though some of the sutras may be very old.

It is curious to note howevor that sutra works on niti existed, This Chanakya-sutra for instance contains a large number of sutras, which are founed in the Pathy to Vakya or Niti sutra work published by Wijaiya singh in Ceylon in year 1881. A copy of the this book now extremely rare, was lent to me by Mr. Van. Maner, Secy to the Asiatic society, and as a result of my compaison I have given references to the sutras of that work, in connection with corresponding sutras of this book.

About two years ago I was asked to translate the sutras into English by the Reverend Svami Niranjanananda tirth, who is well known to all students of Sanskrit literature owing to his activities in the cause of Sanskrit literature

especially the publication of a great philosophical works, in his past life when he was known as Nityaswarupa Brahmachary. An old friend of my father, I had to bow down to his request, and had to undertake a work, though lacking in competency or erudition.

In preparing the English translation with the appended notes and parallel passages I had to face great difficulties. In many places it was difficult to render Indian ideas into a language whose spirit was quite different. The translation of words like artha, dharma, kama presented difficulties, and this was removed by retaining the sanskrit and appending notes. The brevity of the sutra style, also was another source of my difficulty and in many places this was heightened by the lack of connection with the context in some cases.

But I was fortunate enough to get the help of some of my friends. Mr. Van Manen, Secretary to the Asiatic Society was kind enough to take a keen interest in my work and it was he who gave me the idea of adding notes and parallel ideas. He himself went through the manuscript and helped me moreover by lending me his copy of Vijaya singha's Pathya-vakya published in Cylonese character. Next

to him I got great assistance from my friends Pundit Pasupati Nath Sastri, M, A. P D and Dr. Beni Madhab Barua M, A. D. Litt. and Babu Kshitis Chandra Chatterjee M. A. of the university P. G. teaching department who helped me with their, suggestions, and sometimes by revising the manuscript and reading the proof sheets. I remain deeply indebted to these gentlemen, and cannot express my indebtedness to them in too high terms.

Abbreviations.

A. V. — Atharva Veda.
Ar. Sá — The Artha Sãstra.
Bhartri N. S — Bhartri Niti Sataka.
C. P. N —Ceylonese Pathyavakya or Nitisara
Cha. Ra. Nī. — Chanakya Rajniti.
Hitop — Hitopadesá.
Ka — Kamandaka Niti Sara.
Kirata — Kirata & Ji nijam.
Maha — Mahabharata.
Manu — Manu Samhitá
Mricch — Mricchakatika.
Sat. Br. — Satapatha Brahmans.
Val, Subha — Vallabhadevas Subhashitavali.
Vat Kama Su — Vatsyayana Kama Sutra.

चाणक्य-सूत्राणि ।

१। सुखस्य मूलं धर्मः ।

२। धर्मस्य मूलमर्थः ।

३। अर्थस्य मूलं राज्यं ।

1. *Dharma (Righteousness) is the root of happiness.

2. Wealth is the source of Dharma. [Wealth conduces to the preservation of righteousness]. Cf. Ar. S'ā. P. 8, अर्थमूलौ धर्मकामौ । Cf. also Chā. Rā. N. IV. 16

3. [Maintenance of] Sovereign power is the source of wealth.

Note: Dharma--lit. that which upholds the universe.

It is very difficult to render Dharma into English. Its definition too differs in the various systems of Philosophy and Ethics. The Mīmāṃsakas regard Dharma as those 'actions resulting in good that have been laid down in the Vedic injunctions." The Buddhist idea of Dharma refers to the moral order of the universe. The As'okan conception of it seems to be the same.

४ । राज्यमूलमिन्द्रियजयः ।

५ । इन्द्रियजयस्य मूलं विनयः ।

६ । विनयस्य मूलं वृद्धोपसेवा ।

७ । वृद्धसेवाया विज्ञानम् ।

८ । विज्ञानेनात्मानं सम्पादयेत् ।

९ । सम्पादितात्मा जितात्मा भवति ।

१० । जितात्मा सर्वार्थैः संयुजेत ।

4. Control over the senses leads to the attainment of sovereign power. Cf. C. P. N. 1.

5. Moral discipline enables a man to control the senses. Cf. Ar.-Śā. P. 10 विद्याविनयहेतुरिन्द्रियजयः । C. P. N. 2.

6. Association with the aged is the root of moral discipline. (Vṛddha—seniors in age and in wisdom.) C. P. N. 3.

7. From association with the aged comes knowledge (vijñānam). C. P. N. 4; Manu. VII—37-38.

8. One must enrich oneself with knowledge. C. P. N 5.

9. A man, thus accomplished, gains control over himself. C. P. N. 6.

10. A self-controlled man gains all his desires and ends. C. P. N. 6.

११ । अर्थसम्पत् प्रकृतिसम्पदं करोति ।

१२ । प्रकृतिसम्पदा ह्यनायकमपि राज्यं नीयते ।

१३ । प्रकृतिकोपः सर्वकोपेभ्यो गरीयान् ।

१४ । अविनीतस्वामिलाभादस्वामिलाभः श्रेयान् ।

11. The attainment of ends (desires) leads to the prosperity of the constituent elements (of a state). C. P. N. 7.

12. The concord of the Elements enables them to continue the rule even without the help of a leader.* C. P. N. 8.

13. Elemental discord is the worst of calamities befalling a kingdom. (Kauṭilya dwells on popular wrath in book VI. ch. 5, also in book VIII. ch. 2. अभ्यन्तरः कोपो बाह्यकोपात् पापीयान् ।) C. P. N. 9.

14. Better not [have] any master than [have] an undisciplined one. C. P. N. 10.

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* Prakṛti means the seven constituent elements of the state, viz. स्वाम्यमात्यसुहृत्कोषराष्ट्रदुर्ग-बलानि. It also means subjects of a state.

[This gives us a faint idea of the kingless states which were so common in ancient India.].

१५ । सम्पाद्यात्मानमन्विच्छेत् सहायवान् ।

१६ । नासहायस्य मन्त्रनिश्चयः ।

१७ । नकं चक्रं परिभ्रमयति ।

१८ । सहायः समसुखदुःखः ।

१९ । मानी प्रतिमानिनमात्मनि
द्वितीयं मन्त्रमुत्पादयेत् ।*

15. Having fully equipped himself, a man with [the] help [of friends] should try to gain his desires. C. P. N. 11.

16. One without help is uncertain in his deliberations (cannot determine his proper line of conduct). Cf. Chā. Rā. N. V 35 etc. C.P.N 12.

17. A single wheel does not enable [a chariot] to move. Cf. Ar. S'ā. P.13. सहायसाध्यं राजत्वं चक्रमेकं न वर्तते। C. P. N. 12.

18. A true friend is he who retains the same friendly attitude in distress and in prosperity. C. P. N. 13.

19. A sensible ruler should deliberate with

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* The text seems to be corrupt. C. P. N. reads आत्म-द्वितीयं मन्त्रिणं कुर्वीत (14).

२० । अविनीतं स्नेहमात्रेण न मन्त्रे कुर्वीत ।

२१ । श्रुतवन्तमुपधाशुद्धं मन्त्रिणं कुर्वीत ।

२२ । मन्त्रमूला सर्वारम्भाः ।

२३ । मन्त्ररक्षणे कार्य्यसिद्धिर्भवति ।

२४ । मन्त्रविस्रावी कार्य्यं नाशयति ।

one standing next to him and capable of vindicating what he thinks to be right.

20. Let not affection select an unworthy favourite as an adviser. C. P N. 15.

21. Men who are learned and proved to be above all allurements should be made highest ministers. (Cf. Ar. S'ā. P. 17 सर्व्वोपधाशुद्धान् मन्त्रिणः कुर्य्यात् । Ka. IV. 25.

22. All measures or activities must be preceded by proper deliberations. (Cf. Ar. S'ā. P. 26 मन्त्रपूर्वाः सर्वारम्भाः) C P. N. 17.

23. Deliberations when kept secret lead to success. (See Ar. S'ā. ch. on मन्त्राधिकार P. 26.) C. P. N. 18.

24. He who divulges his deliberations destroys his undertaking. C. P. N. 20.

२५। प्रमादात् द्विषतां वशमुपयास्यति।

२६। सर्व्वद्वारेभ्यो मन्त्रो रक्षितव्यः।

२७। मन्त्रसम्पदा राज्यं वर्धते।

२८। श्रेष्ठतमां मन्त्रगुप्तिमाहुः।

२९। कार्य्यान्धस्य प्रदीपो मन्त्रः।

३०। मन्त्रचक्षुषा परच्छिद्राण्यवलोकयन्ति।

३१। मन्त्रकाले न मत्सरः कर्त्तव्यः।

25. It is through (such) errors that a man is subdued by his enemies.

26. Deliberation is to be kept secret from all (channels of leakage). (See Ar. S'ā. ch. on मन्त्राधिकार P. 26). द्वार means doors or ways of escape. C. P. N. 22.

27. Excellence of deliberation leads to the success of a kingdom. C. P. N. 23.

28. Preservation of secrets is the highest policy. (See Ar. S'ā. ch. on मन्त्राधिकार) C.P.N. 24.

29. Deliberation is a light to those who are blind as to what should be done. C P. N. 25.

30. The eye of deliberation enables a man to find out the weakness of others [enemies].

31. There should be no envy [mutual jealousy] in times of deliberation. C. P. N. 29.

३२। त्रयाणामेकवाक्ये संप्रत्ययः ।

३३। कार्य्याकार्य्यतत्त्वार्थदर्शिनो मन्त्रिणः ।

३४। षट्कर्णाद् भिद्यते मन्त्रः ।

३५। आपत्सु स्नेहसंयुक्तं मित्रम् ।

३६। मित्रसंग्रहणे बलं सम्पद्यते ।

३७। बलवानलब्धलाभे प्रयतते ।

32. If the opinion of three (persons) is the same it is to be accepted. (Cf. Ar. S′ā. ch. on गूढ़पुरुषप्रणिधिः—त्रयाणामेकवाक्ये सम्प्रत्ययः । C. P. N. 27.

33. Those who know what should be done and what not are true advisers. C. P. N. 286.

34. Deliberation divulged to three persons (lit. six ears) leaks out. Cf. Chā. Rā. Ni. VII 68. C. P. N. 19.

35. He who befriends in times of distress is a true friend. C. P. N. 31.

36. The acquisition of such an ally gives strength. C. P. N. 32.

37. The strong always try to gain what they have not got. C. P. N. 34.

३८। अलब्धलाभो नालसस्य।

३९। अलसस्य लब्धमपि रक्षितुं न शक्यते।

४०। न चालसस्य रक्षितं विवर्धते।

४१। न भृत्यान् प्रेषयति।

४२। अलब्धलाभादिचतुष्टयं राज्यतन्त्रम्।

38. The idle make no new acquisition. C. P. N. 35.

39 Nor are they (the idle) able to preserve their own. C P. N 36.

40. Moreover their acquisition (of the idle) does not thrive (increase)* C P N 37.

41. Nor are they able to control their men.

42. The attainment of (these) four aims* (e.g. the acquisition of new things, etc), is the subject matter (object, aim) of works on polity. C. P. N 39.

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* The four aims referred to here are (1) acquisition of those not already in hand, (2) preservation of those acquired, (3) consolidation of these acquisitions (4) distribution of those among worthy recipients. Kauṭilya describes the aim and scope of Daṇḍanīti as follows—

"आन्वीक्षिकी-त्रयी-वार्तानां योगक्षेमसाधनो दण्डः। तस्य नीति र्दण्डनीतिः—अलब्धलाभार्था. लब्धपरिरक्षणी, रक्षितपरिवर्द्धनी, वृद्धस्य तीर्थेषु प्रतिपादनी च"
Cf. Buddhist idea of *sammā vāyāmo*.

४३ । राज्यतन्त्रायत्तं नीतिशास्त्रम ।

४४ । राज्यतन्त्रेष्वायत्तौ तन्त्रावापौ ।

४५ । तन्त्रं स्वविषयकृत्येष्वायत्तम् ।

४६ । आवापो मण्डलनिविष्टः ।

43. Proper lines of conduct are explained in works on polity. C. P. N. 40.

44. Polity teaches how to preserve the prosperity of the state and how to make war on enemies. C. P. N. 41.

45. Tantra teaches the way to preserve the prosperity of the country. (Tantra according to Wilson means the science of providing for the security and prosperity of a kingdom.) C. P. N. 42.

46. Āvāpa (literally meaning intention of going to war as a king) refers to the circle of states *

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*Yaśodhara's commentary on Vātsyāyana Kāmasūtra divides S'āstra into tantra and āvāpa—शास्त्रं चेदं तन्त्रसावापश्चेति द्विधा स्थितम्—तत्र तन्यते जन्यते रति र्येन इति तन्त्रम् तदुपदिश्यते येन तदपि तन्त्रम् । समन्तात् आवाप्यन्ते येन स आवापः... ...समागमोपायः इत्यर्थः । See Chap. on S'āstra saṃgraha Bk. I. Chow. Edi. P. 9. Cf, S'V ii 88.

४७। सन्धिविग्रहयोनिर्मण्डलः ।

४८। नीतिशास्त्रानुगो राजा ।

४९। अनन्तरप्रकृतिः शत्रुः ।

५०। एकान्तरितं मित्रमिष्यते ।

५१। हेतुतः शत्रुमित्रे भविष्यतः ।

५२। हीयमानः सन्धिं कुर्वीत ।

47. The circle of states gives rise to peace and war. For circle of states see Kāmandaka Ch. VIII. C. P. N. 45.

48. A king must follow the rules of polity (nīti). C. P. N. 46.

49. An immediate neighbour is a natural enemy. (Cf. Ar. S'ā. P. 260 भूम्यन्तरा अरिप्रकृतिः). C. P. N. 47.

50. One (whose territory is) beyond the immediate neighbour is a natural friend or ally. (Cf. Ar. S'ā. P. 260 भूम्येकान्तरा मित्रप्रकृतिः।). C. P. N. 48.

51. Expedience leads to friendship or enmity. C. P. N. 49.

52. One isolated or decayed [in strength] should make peace. (Ar. S'ā. P. 26 हीयमानः सन्दधीत).

५३। तेजो हि सन्धानहेतुस्तदर्थानाम्।

५४। नातप्तलोहो लोहेन सन्धीयते।

५५। बलवान् हीनेन विगृह्णीयात्।

५६। न ज्यायसा समेन वा।

५७। गजपादयुद्धमिव बलवद्विग्रहः।

53. The strength of the parties leads to [the permanence of] alliances. (Cf. Ar. S'ā. P. 269 तेजोहि सन्धानकारणं). C. P. N. 51.

54. [Thus] Unless red hot, two pieces of iron cannot be joined together. (Cf. Ar. S'ā. P. 269 नातप्तं लोहं लोहेन सन्धत्ते।) C. P. N. 51.

55. One should fight with an enemy weaker than himself. (Cf. Ar. S'ā. P.268 हीनेन विगृह्णीयात्). C. P. N. 52.

56. But not with equals or superiors (in strength). (Ar. S'ā. P. 268). C. P. N. 53.

57. The fight between the weak and the strong is but a struggle of a foot soldier with [one on] an elephant. (Cf. Ar. S'ā. P. 268 विगृहीतो हि ज्यायसा हस्तिना पादयुद्धमिवाभ्युपैति) C. P. N. 54.

५८। आमपात्रमामेन सह विनश्यति ।

५९। अरिप्रयत्नमभिसमीक्षेत।

६०। सन्धायैकतो वा।

६१। अमित्रविरोधादात्मरक्षामावसेत् ।

६२। शक्तिहीनो बलवन्तमाश्रयेत् ।

६३। दुर्बलाश्रयो दुःखमावहति ।

६४। अग्निवद् राजानमाश्रयेत् ।

58. Clay pots (unburnt) destroy each other by coming in contact. (Ar. S'ā. P. 268 समेन चामं पात्रम् आमेनाहतमिवोभयतःक्षयं करोति)

59. The efforts of enemies are to be closely watched.

60. [This should be done] Either alone or in alliance with others.

61. One should protect himself from the hostilty of the enemy.

62. The weak must take the protection of the powerful. (Cf. Ar. S'ā. P. 306. दुर्बलो राजा बलवताऽभियुक्तः तद्विशिष्टबलमाश्रयेत) C P N. 57.

63. Alliance with the weak brings sufferings. C. P. N. 58.

64. One should seek the protection of a king like that of fire. (The idea in this and

६५ । राज्ञः प्रतिकूलं नाचरेत् ।

६६ । उद्धतवेशधरो न भवेत् ।

६७ । न देवचरितं चरेत् ।

६८ । द्वयोरपीर्ष्यतोः द्वैधीभावं कुर्वीत ।

६९ । न व्यसनपरस्य कार्यावाप्तिः ।

some of the following sūtras are found in the chapters on अनुजीववृत्तम् and on समयाचारिकम् of Kauṭilya. C. P N. 59

65. Never oppose or go counter to the king C. P N. 60.

66. Never dress yourself too splendidly [in the presence of the king]. C. P N. 61.

67. Behave not like the divine person the king ?] C.P.N. 61 Cf. क्षतं परशुरामेण......न देव-चरितं चरेत्।

68. When two (parties) fight, maintain an attitude of non-committal neutrality.

69. One addicted to vices (vyasana) never attains success in his undertakings. (See Ar. Śā. ch. 3 of Book VIII C, P. N. 63.

Note—Kauṭilya refers to the Vyasanas—*e.g.*, कोपजस्त्रिवर्गः— वाक्पारुष्यम्, अर्थदूषणं, दण्डपारुष्यं ; कामजः — मृगया, द्यूतं, स्त्रियः, पानमिति चतुर्वर्गः । See also Manu. VII 47-48. Mahā. Udy. XXXIII. 94-96 also Ka XXIII.

७०। इन्द्रियवशवर्त्ती चतुरङ्गवानपि विनश्यति।

७१। नास्ति कार्य्यं द्यूतप्रवृत्तस्य।

७२। मृगयापरस्य धर्म्मार्थौ विनश्यतः।

७३। अर्थेषणा न व्यसनेषु गण्यते।

७४। न कामासक्तस्य कार्य्यानुष्ठानम्।

70. One addicted to passions (under the influence of vyasana) perishes inspite of his [having an] army of four limbs, (*i.e.* Horse, Foot, Chariot and Elephant.) C. P. N. 64.

71. One addicted to gambling (dice-playing) cannot attend his business. C. P. N. 67.

72. One (a king) too fond of the chase loses his righteousness of conduct in addition to his wealth. C. P. N. 68.

73. Desire for acquisition [of wealth] is not regarded as a vice (vyasana).

74. Those who are too much addicted to sensual pleasures fail in carrying out their undertakings. C. P. N. 65.

Kāma—love or desire of sensual enjoyment, considered as one of the four ends of life ; here simply, desire for sensual enjoyment.—lust.

७५। अग्निदाहादपि विशिष्टं वाक्पारुष्यम्।

७६। दण्डपारुष्यात् सर्वजनद्वेष्यो भवति।

७७। अर्थतोषिणं श्रीः परित्यजति।

७८। अमित्रो दण्डनीत्यामायत्तः।

७९। दण्डनीतिमधितिष्ठन् प्रजाः संरक्षति।

८०। दण्डः सम्पदा योजयति।

८१। दण्डाभावे मन्त्रिवर्गाभावः।

75. Hard words are worse (more tormenting) than fire. C. P. N. 69; Cf. Kau. VIII. 3. "दुरुत्तशल्यं हृदि निखातं तेजः सन्दीपनमिन्द्रियोपतापि च"।

76. Severity in chastisement causes the enmity (hatred) of all. C. P. N. 70.

77. The Goddess of wealth forsakes a man who is satisfied with his own. C. P. N. 71. Cf. Ś. V. II. 32.

78. An enemy is the object of chastisement.

79. One (a king) wielding the law of punishment or chastisement (on wrong-doers) protects the subjects.

80. [Proper] Chastisement brings in prosperity. C. P. N. 74.

81. Want of chastisement causes a dearth of counsellors. C. P. N. 75.

८२। न दण्डादकार्य्याणि कुर्व्वन्ति।

८३। दण्डनीत्यामायत्तमात्मरक्षणम्।

८४। आत्मनि रक्षिते सर्व्वं रक्षितं भवति।

८५। आत्मायत्तौ वृद्धिविनाशौ।

८६। दण्डो हि विज्ञाने प्रणीयते।

८७। दुर्बलोऽपि राजा नावमन्तव्यः।

८८। नास्त्यग्नेर्दौर्बल्यम्।

८९। दण्डे प्रतीयते वृत्तिः।

82. Infliction of proper punishment restrains men from wrong-doing. Cf. Kau. I. IV; C.P.N. 76.

83. Knowledge of Daṇḍanīti enables one to preserve oneself. C. P. N. 77.

84. By saving one's self everything is saved. Cf. Hitop —धर्म्मार्थकाममोक्षाणां प्राणाः संस्थितिहेतवः; C. P. N. 78.

85. Prosperity or destruction lies in one's own hand. C. P. N. 79.

86. Chastisement leads to knowledge or proper understanding.

87. A king, however weak, should not be insulted. Cf. Manu VII. 8 & Mahā—S'ānti. C. P N. 80.

88. There is no weakness in fire. C.P.N. 80.

89. Punishment shows conduct.

९० । वृत्तिमूलमर्थलाभः ।

९१ । अर्थमूलौ धर्म्मकामौ ।

९२ । अर्थमूलं कार्य्यम् ।

९३ । यदल्पप्रयत्नात् कार्य्यसिद्धि र्भवति ।

९४ । उपायपूर्वं न दुष्करं स्यात् ।

९५ । अनुपायपूर्व्वं कार्य्यं कृतमपि नश्यति ।

९६ । कार्य्यार्थिनामुपाय एव सहायः ।

90. Conduct leads to the obtaining of well-being. C. P. N. 81.

91. Attainment of desire and of religious merit depends upon wealth. Cf. Kauṭilya—अर्थमूलौ धर्म्मकामौ. C. P. N. 82.

92. All undertakings depend on money. C. P. N. 83.

93. Since in that (wealth), success is easy. C. P. N. 84.

94. Selection of proper means leaves nothing undone. C. P. N. 85.

95. Neglect of proper means destroys work already done. C. P. N. 86.

96. Selection of proper means is the only help to those who strive for success. C.P.N. 87.

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९७। कार्य्यं पुरुषकारेण लक्ष्यं सम्पद्यते ।

९८। पुरुषकारमनुवर्त्तते दैवम् ।

९९। दैवं विनाऽतिप्रयत्नं करोति यत्तद्विफलम् ।

१००। असमाहितस्य वृत्तिर्न विद्यते ।

१०१। पूर्वं निश्चित्य पश्चात् कार्य्यमारभेत ।

१०२। कार्य्यान्तरे दीर्घसूत्रता न कर्त्तव्या ।

१०३। न चलचित्तस्य कार्य्यावाप्तिः ।

१०४। हस्तगतावमानात् कार्य्यव्यतिक्रमो भवति ।

97. Self-exertion leads to success in a desired object. C. P. N. 88.

98. Fortune favours (follows) the energetic. C. P. N. 89.

99. Unless fortune favours, all efforts are in vain.

100. A man lacking in composure cannot properly conduct himself.

101. First deliberate and then undertake. C. P. N. 91.

102. Procrastination during [intervals of ?] business is to be avoided. C. P. N. 92.

103. The fickle-minded have no success in their undertakings.

104. If an opportunity at hand is lost (let go) the undertaking suffers. C. P. N. 94.

१०५। दोषवर्जितानि कार्य्याणि दुर्लभानि।

१०६। दुरनुबन्धं कार्य्यं नारभेत।

१०७। कालवित् कार्य्यं साधयेत्।

१०८। कालातिक्रमात् काल एव फलं पिबति। ✓

१०९। क्षणं प्रति कालविक्षेपं न कुर्य्यात् सर्वकृत्येषु। ✓

११०। देशकालविभागौ ज्ञात्वा कार्य्यमारभेत।

105. Acts without defects are rare. C. P. N 97.

106. Never undertake anything of doubtful consequence. C P. N. 98.

107. He who knows the proper time succeeds. C. P. N. 99.

108. Neglect of opportunity ruins everything (lit.—swallows or drinks). C. P. N. 100

109. Never lose an opportune moment in all undertakings.

110. Work is to be taken in hand after examining time and place. (For Kauṭilya's dissertations on देश and काल, see Artha S'āstra Bk. IX ch. I on अभियास्य त्कर्म्म. As to काल Kauṭilya says "कालः श्रेयान्" इत्येके ; "दिवा काकः कौशिकं हन्ति, रात्रौ कौशिकः काकम्" इति.

१११। दैवहीनं कार्य्यं सुसाध्यमपि दुःसाधं भवति ।

११२। नीतिज्ञो देशकालौ परीक्षेत ।

११३। परीक्ष्यकारिणि श्रीश्चिरं तिष्ठति ।

११४। सर्वाश्च सम्पदः सर्वोपायेन परिग्रहेत् ।

११५। भाग्यवन्तमपरीक्ष्यकारिणं श्रीः परित्यजति ।

११६। ज्ञानानुमानैश्च परीक्षा कर्त्तव्या ।

११७। यो यस्मिन् कर्मणि कुशलस्तं तस्मिन्नेव योजयेत् ।

111. Want of fortune (adversity) often makes easy things difficult.

112. The politic (Nītijña) should examine the proper time and place (in all undertakings).

113. The goddess of fortune ever resides in one who examines before he undertakes anything. C. P. N. 102.

114. Spare not means to attain all thy desires.

115. Fortune forsakes even a fortunate man if he be lacking in discrimination. C. P. N. 103.

116. Examine with the help of personal experience and by inferring consequences.

117. Employ fit persons in proper works. (Have the right man in right place).

११८। दुःसाधमपि सुसाधं करोत्युपायज्ञः।

११९। अज्ञानिना कृतमपि न बहुमन्तव्यम्।

१२०। याहच्छिकत्वात् कृमिरपि रूपान्तराणि करोति।

१२१। सिद्धस्यैव कार्य्यस्य प्रकाशनं कर्त्तव्यम्।

१२२। ज्ञानवतामपि दैवमानुषदोषात् कार्य्याणि दुष्यन्ति।

118. One who knows the means (proper ways) easily succeeds in facilitating difficulties.

119. Never praise the successful undertakings of fools.

120. [Since] Worms even accidentally effect a change in form. Cf घुणाक्षरन्याय

121. Disclose to others only when there is success.

122. The undertakings even of the wise suffer on account of obstacles caused by human and superhuman agencies. (Daiva—supernatural and mānusha—human obstacles. Kauṭilya divides karma into Daiva and mānusha Cf. Book VI. ch. 2 दैवं मानुषम् च कर्म्म लोकमवति, also Bk. VIII. ch. I. Daiva here has reference to superhuman agencies over which man has no control. C. P N. 106.

१२३ । दैवं शान्तिकर्म्मणा प्रतिषेद्धव्यम् ।

१२४ । मानुषीं कार्य्यविपत्तिं कौशलेन विनिवारयेत् ।

१२५ । कार्य्यविपत्तौ दोषान् वर्णयन्ति बालिशाः ।

१२६ । कार्य्यार्थिना दाक्षिण्यं न कर्त्तव्यम् ।

१२७ । क्षीरार्थी वत्सो मातुरूधः प्रतिहन्ति ।

१२८ । अप्रयत्नात् कार्य्यविपत्तिर्भवेत् ।

१२९ । न दैवप्रमाणानां कार्य्यसिद्धिः ।

123. Daiva (Fate) is to be appeased by propitiatory ceremonies. C. P. N. 107

124. Policy alone enables a man to avert the evil (obstacles) caused by men. C. P. N. 108.

125. In failure fools only dwell upon adversities.

126. Clemency is not desirable in a man who wishes to succeed.

127. While sucking milk the calf has to strike against its mother's udder [to draw milk.]

128. Want of efforts leads to difficulty.

129. Those who entirely depend upon fate do not succeed. Kauṭilya deprecates too much faith in stars. In the 4th ch. of the IXth Book he

१३० । कार्य्यबाह्यो न पोषयत्याश्रितान् ।

१३१ । यः कार्य्यं न पश्यति सोऽन्धः ।

१३२ । प्रत्यक्षपरोक्षानुमानैः कार्य्याणि परीक्षेत ।

१३३ । अपरीक्ष्यकारिणं श्रीः परित्यजति ।

१३४ । परीक्ष्य तार्य्या विपत्तिः ।

enumerates मङ्गलतिथि नक्षत्रेष्टित्वं as one of the hindrances to prosperity (लाभविघ्नः) and cites the verse नक्षत्रमतिपृच्छन्तं बालमर्थोऽतिवर्त्तते। अर्थो ह्यर्थस्य नक्षत्रं किं करिष्यन्ति तारकाः ॥ Practically the same verse in Pāli appears at the end of the Nakkhatta Jātaka 49.

130. One failing in his undertakin to support those under his protection.

131. He who does not see through the nature [the good or bad quality] of acts is blind.

132. [The merits or demerits of] All actions are to be judged by the knowledge, direct and indirect, derived from perception or inference. प्रत्यक्ष—knowledge obtained by perception ; अनुमान—the knowledge of inference.

133. Fortune forsakes those who 'cannot discriminate between good and evil.

134. Difficulties are to be examined and tided over.

१३५। स्वशक्तिं ज्ञात्वा कार्य्यमारभेत ।

१३६। स्वजनं तर्पयित्वा शेषभोजी सोऽमृतभोजी।

१३७। सर्वानुष्ठानादायमुखानि वर्द्धन्ते ।

१३८। नास्ति भीरोः कार्य्यचिन्ता।

१३९। स्वामिनः शीलं ज्ञात्वा कार्य्यार्थी कार्य्यं साधयेत् ।

१४०। धेनोः शीलज्ञः क्षीरं भुङ्क्ते ।

135. First know your own strength and then undertake.

136. He who takes food after satisfying his own men takes nectar. C. P. N. 110.

137. Propriety or fitness in undertakings increases the sources of acquisition. (Āyamukha—as used in the Artha S'āstra means sources of acquisition. See II. ch. 6.) C. P. N. 111.

138. Cowards cannot think of any undertaking.

139. A servant must gain his end by knowing his master's temper.

140. He who knows the nature of the cow enjoys its milk.

१४१। क्षुद्रे गुह्यप्रकाशनमात्मवान्न कुर्यात्।

१४२। आश्रितैरप्यवमन्यते मृदुस्वभावः।

१४३। तीक्ष्णदण्डः सर्वैरुद्वेजनीयो भवति।

१४४। यथार्हदण्डकारी स्यात्।

१४५। अल्पसारं श्रुतवन्तमपि न बहुमन्यते लोकः।

१४६। अतिभारः पुरुषमवसादयति।

141. A self-controlled (prudent) man should not give out his secrets to a mean fellow.

142. A man of mild temper is insulted even by his own dependants. Cf. Ar. S'ā P. 8. मृदुदण्डः परिभूयते.

143. One imposing heavy punishments is dreaded by all. (Cf. Ar. S'ā तीक्ष्णदण्डो हि भूतानाम् उद्वेजनीयः) See also Mahā. Ādi—ch. CXL—67.

144. (Hence) One should inflict proper punishments. (Cf. Ar. S'ā.I. chap. 2 यथार्हदण्डःस्यात्) C. P. N. 116.

145. A learned man of little substance is not esteemed by others (the world.)

146. Too much weight often exhausts a powerful man.

१४७। यः संसदि परदोषं शंसति स स्वदोषबहुत्वं प्रख्यापयति ।

१४८। आत्मानमेव नाशयत्यनात्मवतां कोपः ।

१४९। नास्त्यप्राप्यं सत्य[त्त्व]वताम् ।

१५०। साहसेन न कार्य्यसिद्धिर्भवति ।

१५१। व्यसनार्त्तो विस्मरत्यप्रवेशेन ।

१५२। नास्त्यनन्तरायः कालविक्षेपे ।

147. A man who maligns others in council (assembly) reveals his own vices. C. P. N. 118.

148. The anger of a man lacking in self-control destroys himself. C. P. N. 119.

149. Nothing is there which is beyond the aspiration of the spirited. C. P. N. 120.

150. Success in undertakings cannot be achieved solely by recklessness. Sāhasa has been defined by Kauṭilya (in its legal sense) as अन्वयवत् प्रसभकर्म्म । Bk. III. Ch. on Sāhasa.

151. A dissipated man is confounded before undertaking anything.

152. Lapse of time (or delaying) does not remove obstacles.

१५३ । असंशयविनाशात् संशयविनाशः श्रेयान् ।

१५४ । अपर-धनानि निक्षेप्तुः केवलं स्वार्थम् ।

१५५ । दानं धर्म्मः ।

१५६ । नार्य्यागतोऽर्थोऽहि विपरीतोऽनर्थभावः ।

१५७ । यो धर्म्मार्थौ न विवर्धयति स कामः ।

१५८ । तद्विपरीतोऽनर्थसेवी ।

153. A position of doubt (precarious position) is better than sure destruction.

154. He who keeps his possessions in the custody of another makes it his, retaining his ownership only in name.

155. Charity is [the highest] religion.

156. Wealth received from women leads to evil and has the quality of anartha. In Ar Śā Book IX ch. 7. Kauṭilya defines anartha as "स्वतः परतो वा भयात्पत्तिरित्यनर्थः)

157. That which increases neither Artha nor Dharma is Kāma (Mere hankering does not contribute to the attainment of wealth or merit.) C. P. N. 126.

158. A seeker of evil does neither increase his worldly prospects nor his religious merit.

१५९। ऋजुस्वभावपरो जनेषु दुर्लभः ।

१६०। अवमानेनागतमैश्वर्य्यमवमन्यते साधुः ।

१६१। बहूनपि गुणानेकदोषो ग्रसति ।

१६२। महात्मना परेण साहसं न कर्त्तव्यम् ।

१६३। कदाचिदपि चारित्रं न लङ्घयेत् ।

१६४। क्षुधार्त्तो न तृणं चरति सिंहः ।

159. Straightforward men are rarely met with. C. P. N. 128.

160. The virtuous despise wealth obtained by humiliation.

161. A single fault destroys (lit. devours) a number of virtues. C. P. N. 129.

162. Even good men should do nothing recklessly.

163. Do not violate the right line of conduct. (Chāritra means the time-honoured observances or practices; hence here the right line of conduct). C. P. N. 131.

164. Even when hungry, the lion does not eat grass. Cf. Val. Subhā. No. 263; Chā. Rā Nī–III 60. C. P. N. 131.

१६५। प्राणादपि प्रत्ययो रक्षितव्यः ।

१६६। पिशुनः श्रोता पुत्रदारैरपि त्यज्यते ।

१६७। बालादप्यर्थजातं शृणुयात् ।

१६८। सत्यमप्यश्रद्धेयं न वदेत् ।

१६९। नाल्पदोषाद् बहुगुणास्त्यज्यन्ते ।

१७०। विपश्चित्स्वपि सुलभा दोषाः ।

165. Trust is to be preserved at the cost of life. C. P. N. 132.

166 A faithless man is avoided by his own wife and children. (Pis´una means a wicked man, a spy, an informer). C P. N. 133.

167. Accept wise sayings even from the lips of children. Cf. Manu II. 139. ग्राह्यं बालादपि सुभाषितं ; C. P. N. 134.

168. One should not utter anything incapable of reliance even if it we are true.

169. A slight fault should not justify a man to neglect many virtues [belonging to an individual].

170. [Since] Faults are common even among the learned.

१७१ । नास्ति रत्नमखण्डितम् ।

१७२ । मर्य्यादातीतं न कदाचिदपि विश्वसेत् ।

१७३ । अप्रिये कृतं प्रियमपि द्वेष्यं भवति ।

१७४ । नमन्त्यपि तुलाकोटिः कूपोदकक्षयं करोति ।

१७५ । सतां मतं नातिक्रमेत् ।

१७६ । गुणवदाश्रयान्निर्गुणोऽपि गुणी भवति ।

171. (Likewise) gems without flaws or spot are rare.

172. Confidence (in others) ought not to go beyond the proper limit.

173. Doing good to enemies simply inflames their jealousy (is not appreciated or taken in a good light.)

174. The Tulākoti (a lever arrangement for drawing water) empties a well even by [repeated] bending. Cf. Val. Subhā. No. 331.

175. Never transgress the advice of the pious. C. P. N. 135.

176. Association with the virtuous imparts quality to the base (those without good qualities). C. P. N. 136.

१७७। क्षीरायितं जलं क्षीरमेव भवति।

१७८। मृत्पिण्डोऽपि पाटलिगन्धमुत्पादयति।

१७९। रजतं कनकसङ्गात् कनकं भवति।

१८०। उपकर्त्तर्यपकर्त्तुमिच्छत्यबुधः।

१८१। न पापकर्म्मणामाक्रोशभयम्।

१८२। उत्साहवतां शत्रवोऽपि वशीभवन्ति।

१८३। विक्रमधना राजानः।

१८४। नास्त्यलसस्यैहिकामुष्मिकम्।

177. Water mixed with milk attains its colour. C. P. N. 136.

178. Mixed with Pāṭali earth shares its smell.

179. Silver mixed with gold partakes of its colour.

180. The unwise try to injure their benefactors. C. P. N. 137.

181. The wicked are not afraid of denunciation (lit. abuse or censure.)

182. The energetic subdue even their enemies. C. P. N. 138.

183. The wealth of kings lies in their prowess.

184. The idle have no place in this world nor in that beyond.

१८५ । निरुत्साहाद्दैवं पतति ।

१८६ । मत्स्यार्थीव जलमुपयुज्यार्थं गृह्णीयात् ।

१८७ । अविश्वस्तेषु विश्वासो न कर्त्तव्यः ।

१८८ । विषं विषमेव सार्वकालम् ।

१८९ । अर्थसमादाने वैरिणां सङ्ग एव न कर्त्तव्यः ।

१९० । अर्थसिद्धौ वैरिणं न विश्वसेत् ।

१९१ । अर्थाधीन एव नियतसम्बन्धः ।

१९२ । शत्रोरपि सुतः सखा रक्षितव्यः ।

185. Want of energy causes daiva (lit. divine or supernatural help) to be lost.

186. Like a fisherman one should dive into water [face difficulties] to attain one's ends.

187. Do not put your trust in untrustworthy persons. C. P N. 141.

188. Poison is ever poison.

189. Do not allow persons inimically disposed to associate in enterprises which may bring some profit.

190. Trust not your enemy even when the object is attained. Cf. Chā. R. Ni. VII 30 and 26.

191. All relations depend upon self-interest.

192. The son of an enemy, if friendly, should be protected.

१९३। यावच्छत्रोश्छिद्रं पश्यति तावद्धस्तेन वा स्कन्धेन वा वाह्यः।

१९४। शत्रुं छिद्रे परिहरेत्।

१९५। आत्मच्छिद्रं न प्रकाशयेत्।

१९६। छिद्रप्रहारिणः शत्रवः।

१९७। हस्तगतमपि शत्रुं न विश्वसेत्। ✓

१९८। स्वजनस्य दुर्वृत्तं निवारयेत्।

193. Be all attention to the enemy till you find his weak points. (हस्तेन वा स्कन्धेन वा वाह्यः—(lit—carry him on your arms or on the shoulders, hence—please him). Cf. Vall. Subhā. No. 2754 also Kā X 39—etc.

194. Assail your enemy at his weak point. (The text should be प्रहरेत् and not परिहरेत्.)

195. Never divulge your own weak points. Cf. Ar. Śā. I ch. on मन्त्राधिकार—Verse 1 & 2 also Manu VIII. 105; Mahā. Śān. Ch. 83, etc.

196. Real enemies are those who assail in weak points.

197. Even an enemy brought under control (lit. in hand) should not be trusted. Cf. Val. Subhā 2757, Cha. Rā. VII. 25-26.

198 The malevolence (misdeeds) of relatives is to be chastised.

१९९। स्वजनावमानोऽपि मनस्विनां दुःखमावहति।

२००। एकाङ्गदोषः पुरुषमवसादयति।

२०१। शत्रुं जयति सुवृत्तता।

२०२। निकृतिप्रिया नीचाः।

२०३। नीचस्य मति र्न दातव्या।

२०४। तेषु विश्वासो न कर्त्तव्यः।

२०५। सुपूजितोपि दुर्जनः पीड़यत्येव।

२०६। चन्दनादीनामपि दावोऽग्नि र्दहत्येव।

२०७। कदाचिदपि पुरुषं नावमन्येत।

199. Insults of relatives or dependants aggrieve the high-minded.

200. Defect in one limb disables (causes exhaustion to) a man.

201. Right conduct conquers even an enemy.

202. The base prefer insults (reproach or abuse).

203. Advice should not be given to the base.

204. Neither trust should be put in them.

205. The wicked though adored will not shrink from doing injury.

206. Wild-fire burns even sandal wood.

207. Never insult a man of high spirit.

२०८। क्षन्तव्यमिति पुरुषं न बाधेत।

२०९। भर्त्राऽधिकं रहस्युक्तं वक्तुमिच्छन्त्यबुद्धयः।

२१०। अनुरागस्तु फलेन सूच्यते।

२११। अज्ञाफलमैश्वर्यम्।

२१२। दातव्यमपि बालिशः परिक्लेशेन दास्यति।

२१३। महदैश्वर्यं प्राप्याप्यधृतिमान् विनश्यति।

२१४। नास्त्यधृतेरैहिकामुष्मिकम्।

208. Do not punish a man if you can at all forgive him.

209. Only the unwise disclose what their masters confide to them.

210. Attachment is known by its fruit.

211. The wealth of the ignorant is worthless. (The text seems to be corrupt here; it should be अज्ञस्याफलमैश्वर्यम् or आज्ञाफलमैश्वर्यम्)।

212. Even when they must pay, niggards do it with a grudge. (बालिश means a fool.)

213. Even attaining great prosperity a man wanting in steadiness (Dhṛti—steadiness or holding) goes to ruin.

214. The man without self-control has (claims) nothing in this world, nor in that beyond.

२१५। न दुर्जनैः सह संसर्गः कर्त्तव्यः ।

२१६। शौण्डहस्तगतं पयोऽप्यवमन्येत ।

२१७। कार्यसङ्कटेष्वर्थव्यवसायिनी बुद्धिः ।

२१८। मितभोजनं स्वास्थ्यम् ।

२१९। पथ्यमपथ्याजीर्णे नाश्नीयात् ।

१२०। जीर्णभोजिनं व्याधिर्नोपसर्पति ।

२२१। जीर्णशरीरे वर्धमानं व्याधिं नोपेक्षेत ।

215. Never mix with the wicked. Cf. Val. Su. 355.

216. Water from the hands of the brewer is to be rejected. Cf. Hitop—पयोऽपि शौण्डिकीहस्ते वारुणीत्यभिधीयते etc.

217. In a dilemma it is true intelligence which only enables a man to attain his end.

[Practical wisdom succeeds in peril.]

218. A measured [moderate] diet is good for health. C. P. N. 143

219. Take no food however light, in indigestion due to the taking of improper food. C. P. N. 144.

220. He who eats after proper digestion is free from disease. C. P. N. 145.

221. Do not neglect a growing disease, especially when the constitution is weak. C.P.N. 147.

२२२। अजीर्णे भोजनं दुःखम्।

२२३। शत्रोरपि विशिष्यते व्याधिः।

२२४। दानं निधानमनुगामि।

२२५। पटुतरे तृष्णापरे सुलभमतिसन्धानम्।

२२६। तृष्णया मतिश्छाद्यते।

२२७। कार्य्यबहुत्वे बहुफलमायतिकं कुर्य्यात्।

२२८। स्वयमेवावस्कन्नं कार्य्यं निरीक्षेत।

२२९। मूर्खेषु साहसं नियतम्।

222. Eating aggravates indigestion. C.P.N. 146.

223. Diseases are worse than enemies. C. P. N. 148

224. Charity depends upon wealth.

225. An intelligent man, if given to lust or avarice, is easily deceived. (Tṛshṇā means thirst) C. P. N. 150.

226. Desire (too much hankering, lit. thirst) clouds the understanding.

227. Of enterprises that which will pay in the future is to be selected. C. P. N. 151.

228 A man must look to his own business personally [however overwhelming it may be]. C. P. N. 152. reads आसन्न.

229. Recklessness resides in fools.

२३० । मूर्खेषु विवादो न कर्त्तव्यः ।

२३१ । मूर्खेषु मूर्खवत् कथयेत् ।

२३२ । आयसैरायसं छेद्यम् ।

२३३ । नास्त्यधीमतः सखा ।

२३४ । धर्म्मेण धार्य्यते लोकः ।

२३५ । प्रेतमपि धर्म्माधर्म्मावनुगच्छतः ।

२३६ । दया धर्म्मस्य जन्मभूमिः ।

२३७ । धर्म्ममूले सत्यदाने ।

230. One should not quarrel with fools.

231. Play the fool when talking with (dealing with) fools.

232. Iron severs iron.

233. A man lacking in intelligence (a fool) has no [real] friend.

234. The world is sustained by Dharma (virtue.)

235. The fruits of good and evil follow a man even after death.

236. Charity is the source of Dharma (religious merit.) C. P. N. 155.

237. Truth and charity are the roots of Dharma. C. P. N. 154.

२३८ । धर्म्मेण जयति लोकान् ।

२३९ । मृत्युरपि धर्म्मिष्ठं रक्षति ।

२४० । धर्म्माद्विपरीतं पापं यत्र यत्र प्रसज्यते तत्र धर्म्मावमतिर्महती प्रसज्यते ।

२४१ । उपस्थितविनाशानां प्रकृतिराकारेण कार्य्येण लक्ष्यते ।

२४२ । आत्मविनाशं सूचयत्यधर्म्मबुद्धिः ।

२४३ । पिशुनवादिनो न रहस्यम् ।

२४४ । पररहस्यं नैव श्रोतव्यम् ।

२४५ । वल्लभस्य कारकत्वमधर्म्मयुक्तम् ।

238. Righteousness enables men to conquer the whole world. C. P. N. 156.

239. Even death protects the virtuous.

240. When vices, opposed to religion, predominate, the worst downfall is caused.

241. The doomed are known by their nature and action.

242. Evil tendency presages destruction.

243. A slanderer has no secrets.

244. One should not try to pry into others' secrets. C. P. N. 162.

245. There must be bad business (leading

२४६ । स्वजनेष्वतिक्रमो न कर्त्तव्यः ।

२४७ । माताऽपि दुष्टा त्याज्या ।

२४८ । स्वहस्तोऽपि विषदिग्धश्छेद्यः ।

२४९ । परोऽपि च हितो बन्धुः ।

२५० । कक्षादप्यौषधं गृह्यते ।

२५१ । नास्ति चोरेषु विश्वासः ।

२५२ । अप्रतीकारेष्वनादरो न कर्त्तव्यः ।

२५३ । व्यसनं मनागपि बाधते ।

to adharma or deviation from the right path) where favourites are entrusted with powers.

246. Never go against your own kinsmen.

247. Even a mother, if bad, should be forsaken.

248. When poisoned, the hand should be cut off. R. V. I. 28.

249. A well-wisher though he is not a relative is a true friend. C. P. N. 164.

250. [The best] Medicine is furnished even by herbs. C. P. N. 164.

251. No trust is to be placed in thieves.

252. That which cannot be cured should not be neglected.

253. The slightest of Vyasana torments men. (Vyasana means kāmaja and kopaja vices.)

२५४ । अमरवदर्थजातमर्जयेत् ।

२५५ । अर्थवान् सर्वलोकस्य बहुमतः ।

२५६ । महेन्द्रमप्यर्थहीनं न बहुमन्यते लोकः ।

२५७ । दारिद्र्यं खलु पुरुषस्य जीवितं मरणम् ।

२५८ । विरूपोऽर्थवान् सुरूपः ।

२५९ । अदातारमप्यर्थवन्तमर्थिनो न त्यजन्ति ।

२६० । अकुलीनोऽपि कुलीनाद्विशिष्टः ।

254. Strive to gain wealth like an immortal. Cf. अजरामरवत् प्राज्ञो विद्यामर्थं च चिन्तयेत् C. P. N. 163.

255. The wealthy (rich) are adored by all.

256. The king of the gods, if poor, is not worshipped by men. C. P. N. 166.

257. Poverty is but living death. Cf. Mṛcch. I. दारिद्र्यान्मरणाद्वा etc. and निवासश्चिन्तायाः etc. See also Bhartṛ. Nīti. S'a.

258. Wealth hides ugliness. Cf. Nīti S'a. 41

259. A rich man though not disposed to charity (niggardly), is not forsaken by suitors.

260. Riches make an ignoble man appear noble in society. (Riches are the foundations of nobility).

२६१ । नास्त्यपमानभयमनार्यस्य ।

२६२ । न चेतनावतां वृत्तिभयम् ।

२६३ । न जितेन्द्रियाणां विषयभयम् ।

२६४ । न कृतार्थानां मरणभयम् ।

२६५ । कस्यचिदर्थं स्वमिव मन्यते साधुः ।

२६६ । परविभवेष्वादरो न कर्त्तव्यः ।

२६७ । परविभवेष्वादरोऽपि नाशमूलम् ।

261. The base fear no insult. (Anāryya is here used as a term of contempt).

262. The wise never fear for their Vṛitti (livelihood?)

263. Self-controlled men have nothing to fear from the evils arising out of attachment to the world (enjoyment).

264. Men who have fulfilled their task fear not death.

265. The honest regard others' possessions [with as much care] as [they bestow on] their own.

266. Never think much of others' prosperity. C. P. N. 169.

267. Constant attention to others' prosperity leads to ruin.

२६८ । पलालमपि परद्रव्यं न हर्त्तव्यम् ।

२६९ । परद्रव्यापहरणमात्मद्रव्यनाशहेतुः ।

२७० । न चौर्य्यात् परं मृत्युपाशः ।

२७१ । यवागूरपि प्राणधारणं करोति काले ।

२७२ । न मृतस्यौषधं प्रयोजनम् ।

२७३ । समकाले स्वयमपि प्रभुत्वस्य प्रयोजनं भवति ।

२७४ । नीचस्य विद्याः पापकर्म्मणि योजयन्ति ।

२७५ । पयःपानमपि विषवर्द्धनं भुजङ्गस्य नामृतं स्यात् ।

268. Never take any thing belonging to another even to the value of a straw. C. P. N. 170.

269. Stealing of others' articles often leads to one's loss. C. P. N. 171.

270. Theft is the worst noose of death.

271. [In times of distress] Barley gruel saves the life of a man.

272. Medicine is of no benefit to the dead.

273. A man must exercise his mastery in normal times.

274. The learning of the base leads only to roguery.

275. [The drinking of] Milk adds but to the venom of the snake and is not turned into

२७६। न हि धान्यसमो ह्यर्थः।

२७७। न क्षुधासमः शत्रुः।

२७८। अकृते नियता क्षुत्।

२७९। नास्त्यभक्ष्यं क्षुधितस्य।

२८०। इन्द्रियाणि जरावशं कुर्वन्ति।

२८१। सानुक्रोशं भर्त्तारमाजीवेत्।

२८२। लुब्धसेवी पावकेच्छया खद्योतं धमति।

ambrosia. Cf. Hitop. पयःपानं भुजङ्गानां केवलं विषवर्द्धनम् etc.

276. There is indeed no wealth like a stock of grains. C. P. N. 174.

277. Hunger is the worst enemy.

278. The wretched are ever hungry.

279. The hungry make no choice of food.

280. Hunger brings on infirmity of senses.

281. A kind master is to be served. (Sānukros'a means one with compassion).

282. He who serves a greedy, niggardly master, is equally disappointed with a man who wishes to get fire from the glow-worm. C. P. N. 176.

[To serve a greedy master, causes as much disappointment as fanning a glow-worm for fire.]

२८३। विशेषज्ञं स्वामिनमाश्रयेत्।

२८४। पुरुषस्य मैथुनं जरा।

२८५। स्त्रीणाममैथुनं जरा।

२८६। न नीचोत्तमयोर्विवाहः।

२८७। अगम्यागमनादायुर्यशःपुण्यानि क्षीयन्ते।

२८८। नास्त्यहङ्कारसमः शत्रुः।

२८९। संसदि शत्रुं न परिक्रोशेत्।

283. Serve (take the protection of) a master of high accomplishments.

284. Excessive sexual indulgence ruins men.

285. Sexual abstinence ruins women. Cf. Chā. Rā. Ni. VIII—9, Mahā. Ud. XXIX 78-7.

286. The union of the high and low is not desirable. C P. N 177; P.T. II 27.

287. Intercourse with women of prohibited order takes away life, fame and merit. C. P. N. 178.

288. Pride is the worst enemy. C. P N. 179.

289. Assail not your enemy in open assembly.

२९० । शत्रुव्यसनं श्रवणसुखम् ।

२९१ । अधनस्य बुद्धिर्न विद्यते ।

२९२ । हितमप्यधनस्य वाक्यं न गृह्यते ।

२९३ । अधनः स्वभार्ययाऽप्यवमन्यते ।

२९४ । पुष्पहीनं सहकारमपि नोपासते भ्रमराः ।

२९५ । विद्या धनमधनानाम् ।

२९६ । विद्या चौरैरपि न ग्राह्या ।

290. Men delight to hear the tale of their enemy's discomfitures.

291. A poor man lacks intelligence. (To one in poverty his intelligence is of no account.)

292. The poor man's advice though beneficial is hardly listened to.

293. A poor man is despised (not cared for) even by his wife. C. P. N. 167.

294. A flowerless mangoe tree is shunned by bees.

295. Learning (proficiency in science and arts) is the true wealth of the poor. C.P.N. 180.

296. Even thieves cannot steal it away. Cf. Cha. Sl. ज्ञातिभिर्वण्ट्यते नैव चौरेणापि न नीयते etc. C. P. N. 181.

२९७। विद्यया ख्यापिता ख्यातिः।

२९८। यशःशरीरं न विनश्यति।

२९९। यः परार्थमुपसर्पति स सत्पुरुषः।

३००। इन्द्रियाणां प्रशमं शास्त्रम्।

३०१। अशास्त्रकार्यवृत्तौ शास्त्राङ्कुशं निवारयति।

३०२। नीचस्य विद्या नोपेतव्या।

३०३। म्लेच्छभाषणं न शिक्षेत।

297. It (learning) establishes fame.

298. A man endowed with true fame is imperishable.

299. The best man is he who looks after the interest of others.

300. The Śāstras teach how to control the senses. (The control of the senses is the quintessence of the Śāstras).

301. [The injunctions of the] Śāstras serve as the goad in restraining men from unrighteous conduct.

302. The art of the mean is not to be accepted.

303. Never learn the language or the speech of the Mlecchas. Cf. passage of Śat. Br. (III. 2. 1. 2) quoted in Mahā-Bhāshya I.; तस्मात् ब्राह्मणेन न म्लेच्छितवै etc,

३०४। म्लेच्छानामपि सुवृत्तं ग्राह्यम्।

३०५। गुणे न मत्सरः कर्त्तव्यः।

३०६। शत्रोरपि सुगुणो ग्राह्यः।

३०७। विषादप्यमृतं ग्राह्यम्।

३०८। अवस्थया पुरुषः संमान्यते।

३०९। स्थान एव नराः पूज्यन्ते।

३१०। आर्य्यवृत्तमनुतिष्ठेत्।

304. But the good qualities even of Mlechchhas are to be adopted (appreciated.)

305. There should be no jealousy in appreciating the virtues of others.

306. Even the virtue of an enemy is to be accepted (appreciated).

307. [Even] Nectar is to be extracted from poison. C. P. Manu II. 269 विषादप्यमृतं ग्राह्यम्।

308. Men are honoured according to their position. Cf. अवस्था पूज्यते राजन् न शरीरं शरीरिणः etc.

309. Men in their right (high) position are honoured.

310. Always follow the conduct of the virtuous (ārya).

३११। कदाऽपि मर्य्यादां नातिक्रमेत् ।

३१२। नास्त्यर्घः पुरुषरत्नस्य ।

३१३। न स्त्रीरत्नसमं रत्नम् ।

३१४। सुदुर्लभं रत्नम् ।

३१५। अयशो भयं भयेषु ।

३१६। नास्त्यलसस्य शास्त्राधिगमः ।

३१७। न स्त्रैणस्य स्वर्गाप्तिर्धर्मकृत्यं च ।

३१८। स्त्रियोऽपि स्त्रैणमवमन्यन्ते ।

311. Never go beyond the proper limits.

312. Nothing can estimate the price of a man of quality (lit a gem among men). C. P. N. 183.

313. A good wife is a priceless gem. C.P.N. 184.

314. Gems are but rare.

315. Infamy is the worst of fears.

316. The idle have no chance of attaining knowledge of the śāstras. C. P. N. 185.

317. The uxorious neither attain heaven nor are they entitled to religious merit. C. P. N. 186.

318. They are hated even by women themselves (their wives).

३१९ । न पुष्पार्थी सिञ्चति शुष्कतरुम् ।

३२० । अद्रव्यप्रयत्नो वालुकाक्वाथनादनन्यः ।

३२१ । न महाजनहासः कर्त्तव्यः ।

३२२ । कार्य्यसम्पदं निमित्तानि सूचयन्ति ।

३२३ । नक्षत्रादपि निमित्तानि विशेषयन्ति ।

३२४ । न त्वरितस्य नक्षत्रपरीक्षा ।

३२५ । परिचये दोषा न छाद्यन्ते ।

३२६ । स्वयमशुद्धः परानाशङ्कते ।

319. One in quest of flowers does not water a withered tree C. P. N. 187.

320. Striving after the unsubstantial or the shadowy is but an attempt to extract the decoction of sand. Cf. C. P. N. 140.

321. Do not scoff at the mass or at the great. Cf. Chā. Ra. Ni. V. 8.

322. Omens presage the measure of success.

323. Omens can be read even from the [position of] stars.

324 One in a hurry hardly finds time to consult his stars. C. P. N. 190.

325. Acquaintance does not help in hiding faults.

326. A guilty mind suspects others.

३२७। स्वभावो दुरतिक्रमः ।

३२८। अपराधानुरूपो दण्डः ।

३२९। कथानुरूपं प्रतिवचनम् ।

३३०। विभवानुरूपमाभरणम् ।

३३१। कुलानुरूपं वृत्तम् ।

३३२। कार्य्यानुरूपः प्रयत्नः ।

३३३। पात्रानुरूपं दानं ।

327. Nature is insurmountable. Cf. Hitop. स्वभावो मूर्ध्नि वर्त्तते Also Ch. यः स्वभावो हि यस्य स्यात् तस्यासौ दुरतिक्रमः ।

328. Punishment must bear proportion to the offence.

329. [Only] the proper answer should be given to a question. C. P. N. 191.

330. Ornaments must be fitting to ones state (means). C. P. N. 192.

331. Conduct should follow the family (tradition).

332. The effort must be equal to the undertaking. C. P. N. 194.

333. Gifts should be proportional to the receipients (worthy persons).

३३४। वयोऽनुरूपो वेशः ।

३३५। स्वाम्यनुकूलो भृत्यः ।

३३६। भर्त्तृवशवर्त्तिनी भार्य्या ।

३३७। गुरुवशानुवर्त्ती शिष्यः ।

३३८। पितृवशानुवर्त्ती पुत्रः ।

३३९। अत्युपचारः शङ्कितव्यः ।

३४०। स्वामिनि कुपिते स्वामिनमेवानुवर्त्तेत ।

334. A man's dress must be befitting to his age (*i.e.*, of the wearer).

335. The servant must follow the master.

336. The wife must follow her husband. C. P. N. 196.

337. The disciple must follow the preceptor. C. P. N. 197.

338. A son must obey his father.

339. Too much adoration is to be dreaded or viewed with suspicion. Upachāra means, courtesy, obeisance, homage.

340. Even if the master is angry he must be obeyed.

३४१। मातृताड़ितो वत्सो मातरमेवानुरोदिति।

३४२। स्नेहवतः स्वल्पो हि रोषः।

३४३। आत्मच्छिद्रं न पश्यति परच्छिद्रमेव पश्यति बालिशः।

३४४। सोपचारः कैतवः।

३४५। काम्यैर्विशेषैरुपचरणमुपचारः।

३४६। चिरपरिचितानामत्युपचारः शङ्कितव्यः।

341. For even when repelled, the lowing calf follows the mother.

342. The affectionate have but little anger.

343. Fools see others' faults only, and not their own. C. P. N. 199. Cf. खलः सर्षपमात्राणि परच्छिद्राणि पश्यति। आत्मनो विल्वमात्राणि पश्यन्नपि न पश्यति॥

344. Rogues put on too much of an outward homage.

345 Upachāra consists in readiness to satisfy a man's whims by supplying him with the things he likes.

346. Too much of Upachāra when coming from those too wellknown is to be feared.

३४७ । गौर्दुष्करा श्वसहस्रादेकाकिनी श्रेयसी ।

३४८ । श्वो मयूरादद्य कपोतो वरः ।

३४९ । अतिसङ्गो दोषमुत्पादयति ।

३५० । सर्वं जयत्यक्रोधः ।

३५१ । यद्यपकारिणि कोपः कोपे कोप एव कर्त्तव्यः ।

३५२ । मतिमत्सु मूर्खमित्रगुरुवल्लभेषु विवादो न कर्त्तव्यः ।

347. A vicious cow is better than a thousand dogs.

348. A pigeon to-day is better than [the promise of] a peacock tomorrow. The expression is proverbial and is found in many places. Cf. Vāt. kāma, sū. वरमद्य कपोतः श्वो मयूरात्

349. Too much of intimacy (or attachment) engenders many faults.

350. The man without anger conquers all. C. P. N. 203.

351. If the injury of wrong-doers is to be punished check thy anger which is the greatest enemy.

352. Never quarrel with wise men, a fool, a friend, a preceptor or a patron. [Vallabha may

३५३। नास्त्यपिशाचमैश्वर्यम् ।

३५४। नास्ति धनवतां सुकर्मसु श्रमः ।

३५५। नास्ति गतिश्रमो यानवताम् ।

३५६। अलोहमयं निगडं कलत्रम् ।

३५७। यो यस्मिन् कुशलः स तस्मिन् योक्तव्यः ।

३५८। दुष्कलत्रं मनस्विनां शरीरकर्शनम् ।

३५९। अप्रमत्तो दारान् निरीक्षेत ।

mean, a man in superior position, a royal favourite, etc.]

353. There can be no riches without baser qualities.

354. The rich are hardly tired in the cause of doing good.

355. One possessing a carriage hardly feels the fatigue of the journey.

356. Women are but fetters though not of iron.

357. Experts are to be employed in proper spheres.

358. A bad wife saps the bodily vigour even of the wise. Cf. Chā Ra Ni. I 38—40

359. Always look upon your wife without being wanton or lascivious. Cf. Manu IV 42—44.

२६० । स्त्रीषु किञ्चिदपि न विश्वसेत् ।

३६१ । न समाधिः स्त्रीषु लोकज्ञता च ।

३६२ । गुरूणां माता गरीयसी ।

६६३ । सर्व्वावस्थासु माता भर्त्तव्या ।

३६४ । वैरूप्यमलङ्कारेणाच्छाद्यते ।

३६५ । स्त्रीणां भूषण लज्जा ।

२६६ । विप्राणां भूषणं वेदः ।

360. Never confide anything to women (put not your trust in women).

361. In women there is neither steadiness nor knowledge of human character.

362. Mother is the highest of all who are o be adored. Cf. Manu II. 145. C. P. N. 206.

863. She is to be maintained and protected talways (in all circumstances). C. P. N. 207.

364 Ornaments hide ugliness. C.P.N. 208.

365. Bashfulness is the highest of feminine virtues. Cf. Chā. Rā. Nī. VII 23; Cf. also लज्जा रूपं कुलस्त्रियः। C. P. N. 209.

366. The Vedas (*i.e.*, the knowledge of them) are the real ornaments of Brāhmanas. C. P. N. 210.

३६७। सर्व्वेषां भूषणं धर्म्मः ।

३६८। भूषणानां भूषणं सविनया विद्या ।

३६९। अनुपद्रवं देशमावसेत् ।

३७०। साधुजनबहुलो देशः ।

३७१। राज्ञो भेतव्यं सार्व्वकालम् ।

३७२। न राज्ञः परं दैवतम् ।

३७३। सुदूरमपि दहति राजवह्निः ।

367. Dharma (Righteousness) is the ornament of all. Cf. Chā. Ra. 23 & 24. C.P.N. 211.

368. Learning [knowledge of the Sciences and Arts,] attended with humility, (with moral discipline) is the best of all ornaments. C. P. N. 212.

369. A man should live in a country free from danger. C. P. N. 213.

370. [Such] A country is one inhabited by the virtuous. C. P. N. 214.

371. Always fear the king.

372. There is none higher in authority than the king (the king is the highest of all Gods).

373. The fire of royal anger consumes every thing far and near. Cf. Manu vii. 9.

३७४। रिक्तहस्तो न राजानमभिगच्छेत्।

३७५। गुरुञ्च देवञ्च।

३७६। कुटुम्बिनो भेतव्यम्।

३७७। गन्तव्यञ्च सदा राजकुलम्।

३७८। राजपुरुषैः सम्बन्धं कुर्य्यात्।

३७९। राजदासी न सेवितव्या।

३८०। न चक्षुषाऽपि राजानं निरीक्षेत।

३८१। पुत्रे गुणवति कुटुम्बिनः स्वर्गः।

374. Never approach a king with empty hands. C. P. N. 215. Cf. रिक्तहस्तो न पश्येत्तु राजानं देवतां गुरुम्

375. Nor Gods nor preceptors.

376. Beware of your own kinsmen.

377. Always attend the royal court.

378. Establish good relations with royal officials.

379. The king's slave-girls are not to be courted. C. P. N. 217.

380. Never look at a king with the ordinary eye (*i.e.*, without respect—or without proper reverence).

38 . The accomplishments of a [virtuous] s on enable the members of the family to gain

३८२। पुत्रा विद्यानां पारं गमयितव्याः।

३८३। जनपदार्थं ग्रामं त्यजेत्।

३८४। ग्रामार्थं कुटुम्बस्त्यज्यते।

३८५। अतिलाभः पुत्रलाभः।

३८६। दुर्गतेः पितरौ रक्षति स पुत्रः।

३८७। कुलं प्रख्यापयति पुत्रः।

३८८। नानपत्यस्य स्वर्गः।

heaven. Cf. Vaśiṣṭha. Dh. su. अनन्ताः पुत्रिण लोकाः etc.

382. Sons are to be trained up in (should be given) the highest training.

383. One should leave the village in the interest of the country. The idea is found in many places; see Pancha-tantra also Mahā-Udy. XXXVII. 17.

384. In the interest of the village one should give up his own kin.

385. The birth of a son is the highest of gains.

386. He who saves his parents in distress is a true son.

387. The true son brightens the family.

388. The childless have no place in heaven.

३८९ । या प्रसूते (सा) भार्य्या ।

३९० । तीर्थसमवाये पुत्रवतीमनुगच्छेत् ।

३९१ । सतीर्थाभिगमनाद् ब्रह्मचर्य्यं नश्यति ।

३९२ । न परक्षेत्रे बीजं विनिक्षिपेत् ।

३९३ । पुत्रार्था हि स्त्रियः ।

३९४ । स्वदासीपरिग्रहो हि स्वदासभावः ।

Cf. Va. Dh. Śā. XVII 2. Also Ait. Br. VII. 13. नापुत्रस्य लोकोऽस्तीति श्रूयते

389. The mother of (good) children is the true wife. Cf. Mahā-Adi. LXXIV. 40 सा भार्य्या या प्रजावती

390. When there are many wives live (after purification) with the mother of children. (cp. Ar. Śā, Bk. III. ch. 2 तीर्थसमवाये...जीवत्पुत्र गच्छेत् ।

391. Enjoyment of a wife (women) in catamenial flow destroys Brahmacharyya.

392. Never procreate children in others' wives. Cf. Manu IX. 42 & 43.

393. Women are created for children.—cf. Nārada & Manu IX अपत्यार्थं स्त्रियः सृष्टाः etc.

394. The espousal of one's own slave-girl leads but to his own enslavement.

३९५ । उपस्थितविनाशः पथ्यवाक्यं न शृणोति ।

३९६ । नास्ति देहिनां सुखदुःखाभावः ।

३९७ । मातरमिव वत्साः सुखदुःखानि कर्त्तारमेवानुगच्छन्ति ।

३९८ । तिलमात्रमप्युपकारं शैलमात्रं मन्यते साधुः ।

३९९ । उपकारोऽनार्य्येष्वकर्त्तव्यः ।

395. Impending destruction makes (ill-fated nen) men listen to no advice. Cf. Hitop. प्रायः समापन्नविपत्तिकाले धियोऽपि पुंसां मलिनीभवन्ति

396. In the animal world there is no want of pleasure or pain.

397. As a calf follows the cow so pleasure and pain [arising out of action] follow the doer. Cf. Mahā-śānti CLXXXI 16 यथा धेनुसहस्रेषु वत्सो विन्दति मातरम् । तथा पूर्वकृतं कर्म्म कर्त्तारमनुगच्छति ॥

398. In the estimate of the virtuous an atom of benefit (the slightest benefit) appears to be a great good. (Lit. a mountain of good). C. P. N. 219.

399. Never do good to the wicked (lit. anārya—devoid of moral qualities). C. P. N. 220.

४००। प्रत्युपकारभयादनार्य्यः शत्रुर्भवति ।

४०१ । स्वल्पमप्युपकारकृते प्रत्युपकारं कर्त्तुमार्य्यो न स्वपिति ।

४०२ । न कदाऽपि देवताऽवमन्तव्या ।

४०३ । न चक्षुषः समं ज्योतिरस्ति ।

४०४ । चक्षुर्हि शरीरिणां नेता ।

४०५ । अपचक्षुषः किं शरीरेण ।

४०६ । नाप्सु मूत्रं कुर्य्यात् ।

400. [Since] They become enemies for fear of repaying the good.

401. The virtuous are ever wakeful [never lose the opportunity] to do good to the benefactor. C. P. N. 221.

402. Gods are never to be insulted.

403. Eyes are the best [guiding] lights.

404. Eyes are the true guides of men. Cf. Ait. Br.

405. The blind need no [hardly require] existence. C. P. N. 222.

406. Do not pass urine in water. Cf. Manu IV 45-46 and 56. C. P. N. 223.

४०७। न नग्नो जलं प्रविशेत्।

४०८। यथा शरीरं तथा ज्ञानम्।

४०९। यथा बुद्धिस्तथा विभवः।

४१०। अग्नावग्निं न निक्षिपेत्।

४११। तपस्विनः पूजनीयाः।

४१२। परदारान् न गच्छेत्।

४१३। अन्नदानं भ्रूणहत्यामपि मार्ष्टि।

४१४। न वेदबाह्यो धर्मः।

४१५। कदा (कथं ?)चिदपि धर्मं निषेवेत।

407. Never dive into water naked. Cf. Manu IV 45.

408. Appearance is an index to wisdom.

409. Wealth depends upon intelligence.

410. Do not throw fire into fire.

411. Asectics are to be adored.

412. Never commit adultery with others' wives

413. Gift of food to others saves a man even from the most heinous sins(the word Bhruṇahatyā—means the sin of destroying a human fœtus).

414. That which is against the Vedas is not [true] religion.

415. Try to do at least some good (work of

४१६ । स्वर्गं नयति सूनृतम् ।

४१७ । नास्ति सत्यात् परं तपः ।

४१८ । सत्यं स्वर्गस्य साधनम् ।

४१९ । सत्येन धार्य्यते लोकः ।

४२० । सत्याद्देवो वर्षति ।

religious merit) Here the text seems to be corrupt. A better rending should be कथञ्चिदपि in place of कदाचित्

416. Truth leads to heaven. Cf. Mahā-udy. XXXIII 51.

417. Truth is the highest penance. C. P. N. 228.

418. Truth is the door (leads) to heaven.

419. The world is upheld by truth.

420. It is only owing to truth that the Gods shower rain on to this earth. [These ideas about truth upholding the universe, and being the highest virtue, are common in Indian literature. Similar ideas are found throughout the vedic and epic literature.

As to Vedic literature see A. V. XII 1. 1; also XIV 1. 1 सत्येनोत्तभिता भूमिः

See especially Mahā-Udyoga—XXXIV—39

४२१ । नानृतात् पातकं परम् ।

४२२ । न मीमांस्या गुरवः ।

४२३ । खलत्वं नोपेयात् ।

४२४ । नास्ति खलस्य मित्रं ।

४२५ । लोकयात्रा दरिद्रं बाधते ।

४२६ । अतिशूरो दानशूरः ।

४२७ । गुरुदेवब्राह्मणेषु भक्तिर्भूषणम् ।

४२८ । सर्व्वस्य भूषणं विनयः ।

Śānti — CXXV — 28 ; Śānti — CCCXLII — 18 Anu—LXXV—28 ; Āsva—XXX — 32.]

421. Untruth is the worst sin. C. P. N. 229.

422 The commands of preceptors are never to be doubted or disputed.

423. Avoid mischief-making.

424. A mischief-maker has no friend. C. P. N. 230.

425. Only the poor suffer in this world.

426. He who excels in charity is the best hero. C. P. N. 231.

427. Reverence to Gods, sages and Brahmaṇas embellishes a man. C. P. N. 232.

428. Moral discipline is the ornament of all.

४२९। अकुलीनोऽपि विनीतः कुलीनाद्विशिष्टः ।

४३०। आचारादायुर्वर्द्धते कीर्त्तिश्च ।

४३१। प्रियमप्यहितं न वक्तव्यम् ।

४३२। बहुजनविरुद्धमेकं नानुवर्त्तेत ।

४३३। न दुर्ज्जनेषु भागधेयः कर्त्तव्यः ।

४३४। न कृतार्थेषु नीचेषु सम्बन्धः ।

४३५। ऋणशत्रुव्याधिष्वशेषः कर्त्तव्यः ।

429. It (discipline) makes a man appear better than one of a noble family. C. P. N, 233.

430. The following of right conduct increases life and fame. Cf. Manu IV. 156. C.P N. 234.

431. Evil [counsel] though acceptable should not be given.

432. Never follow a man opposed by many.

433. The wicked are never to be associated with, in any undertaking.

434 Alliance with the base though they are successful is to be avoided.

435. Never tolerate the remnants of debts of enemies and of diseases. Cf. Val. Su. 2760 also ऋणशेषोऽग्निशेषश्च. etc. C. P. N. 235.

४३६। भृत्याऽनुवर्त्तनं पुरुषस्य रसायनम्।

४३७। नार्थिष्ववज्ञा कार्य्या।

४३८। दुष्करं कर्म्म कारयित्वा कर्त्तारमवमन्यते नीचः

४३९। नाकृतज्ञस्य नरकान्निवर्त्तनम्।

४४०। जिह्वायत्तौ वृद्धिविनाशौ।

४४१। विषामृतयोराकरी जिह्वा।

४४२। प्रियवादिनो न शत्रुः।

436. Striving after prosperity adds to the energy and vigour of men.*

437. Never insult those who come to seek for favour.

438. It is only the base who insult their agent after they have finished their work.

439. The ungrateful never return from hell. C. P. N. 236.

440. A man's prosperity or destruction depends upon his tongue (speech).

441. The tongue is a mine of poison and nectar.

442. A man who speaks mildly has no enemy. C. P. N. 237. Cf. कः परः प्रियवादिनाम्?

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* Rasāyana is defined thus :—

यज्जराव्याधिविध्वंसि भेषजं तद्रसायनम्।

४४३ । स्तुता अपि देवता स्तुष्यन्ति ।

४४४ । अनृतमपि दुर्व्वचनं चिरं तिष्ठति ।

४४५ । राजद्विष्टं न च वक्तव्यम् ।

४४६ । श्रुतिसुखात् कोकिलालापात्तुष्यन्ति ।

४४७ । स्वधर्म्महेतुः सत्पुरुषः ।

४४८ । नास्त्यर्थिनो गौरवम् ।

४४९ । स्त्रीणां भूषणं सौभाग्यम् ।

४५० । शत्रोरपि न पातनीया वृत्तिः ।

443. Prayer makes even Gods relent.

444. Hard words though not true live for ever (are always remembered). Cf. Sup.

445. Never speak ill of the king.

446. The sweet voice of the cuckoo pleases all.

447. The virtuous excel in righteousness of conduct.

448. The seeker of favour has no position (in the eyes of others).

449. Good fortune is the highest ornament of women.

450. Even an enemy should not be deprived of his means or livelihood.

४५१। अप्रयत्नादेकं चेत्रम्।

५५२। एरण्डमवलम्ब्य कुञ्जरं न कोपयेत्।

४५३। अतिप्रवृद्धा शाल्मली वारणस्तम्भो न भवति।

४५४। अतिदीर्घोऽपि कर्णिकारो न मुसली।

४५५। अतिदीप्तोऽपि खद्योतो न पावकः।

४५६। न प्रवृद्धत्वं गुणहेतुः।

४५७। सुजीर्णोऽपि पिचुमन्दो न शङ्कुलायते।

४५८। यथा बीजं तथा निष्पत्तिः।

451. Want of labour (agricultural toil) reduces all fields (good or bad) to the same state.

452. Never provoke an elephant while your sole protection is the Eranda. (Castor plant.)

453. An old S'ālmalī tree cannot furnish a pillar for binding elephants.

454. However big the Karṇikāra cannot make clubs.

455. However bright the glowworm is not fire.

456. Age is not the [true] index to wisdom. Cf. Manu II. 156 न तेन वृद्धो भवति etc.

457. A branch of the Pichumanda, though well grown never serves the purpose of a stake.

458. The fruit depends upon the seed.

४५९ । यथा श्रुतं तथा बुद्धिः ।

४६० । यथा कुलं तथाचारः ।

४६१ । संस्कृतः पिचुमन्दो न सहकारो भवति ।

४६२ । न चागतं सुखं त्यजेत् ।

४६३ । स्वयमेव दुःखमधिगच्छति ।

४६४ । रात्रिचारणं न कुर्य्यात् ।

४६५ । न चार्द्धरात्रं स्वपेत् ।

४६६ । तद्विद्वद्भिः परीक्षेत ।

459. Practical intelligence depends upon learning C. P. N. 242.

460. Conduct depends upon the family (tradition).

461. The Pichumanda however cared for (improved) bears no mango. Cf. शर्कराशतभारेण निम्बवृक्ष उपार्ज्जितः। पयसा सिञ्चितो नित्यं न निम्बो मधुरायते ॥

462. Fortune at hand is not to be shunned.

463. [Since] Sorrow comes of itself.

464. Never wander about at night. C. P. N 243. Cf. Mahā-Udyoga XXXVII—28

465. Never go to bed late at night.

466. Everything should be examined by the wise.

४६७। परगृहमकारणतो न प्रविशेत् ।

४६८। ज्ञात्वाऽपि दोषमेव करोति लोकः ।

४६९। शास्त्रप्रधाना लोकवृत्तिः ।

४७०। शास्त्राभावे शिष्टाचारमनुगच्छेत् ।

४७१। नाचरिताच्छास्त्रं गरीयः ।

४७२। दूरस्थमपि चारचक्षुः पश्यति राजा ।

467. Enter not others' houses without reason.

468. Men err (commit or do wrong) inspite of knowing.

469. The conduct of men is guided by the S'āstras.

470. In the absence of injunctions of S'āstras follow the conduct of the virtuous. Cf. Va. Dh. S'ā I. I. 4. तदभावे शिष्टाः प्रमाणम् ।

471. The S'āstras are not higher than the right line of conduct.

472. Kings see through their spies though living at a distance. Cf Kāmandaka Nīti XIII 27-33; Mahā-Udy. XXXIV—34 also Nīti-Vākyāmrita; also Māgha II. 82. यस्मात् पश्यन्ति दूरस्थाः सर्वानर्थान्नराधिपाः । चारेण तस्मात् कथ्यन्ते राजानश्चारचक्षुषः Rā. III 33-10

४७३। गतानुगतिको लोकः।

४७४। यमनुजीवेत् तं नापवदेत्।

४७५। तपःसार इन्द्रियनिग्रहः।

४७६। दुर्लभः स्त्रीबन्धनान्मोक्षः।

४७७। स्त्री नाम सर्वाशुभानां क्षेत्रम्।

४७८। न च स्त्रीणां पुरुषपरीक्षा।

४७९। स्त्रीणां मनः क्षणिकम्।

473. The world is guided by traditional methods. Cf. Hitop. गतानुगतिको लोकः etc.

474. Slander not your protector whom you serve.

475. Control over the senses is the essence of penance.

476. It is difficult to be free from the allurements of women.

477. Women are but sources,(*e g*, fields which produce evil) of evil Cf. Mahā. Anu. XXXVIII 1 & 12 स्त्रियो हि मूलं दोषाणां etc.

478. They never examine (the good and bad sides of) human character.

479. The female mind is fickle. Cf. Anu.

४८० । अशुभद्वेषिणः स्त्रीषु न प्रसक्ताः (क्तिः) ।

४८१ । यज्ञफलज्ञास्त्रिवेदविदः ।

४८२ । स्वर्गस्थानं न शाश्वतं यावत् पुण्यफलम् ।

४८३ । न च स्वर्ग-पतनात् परं दुःखम् ।

XXXVII—लघुचित्ता हि ताः etc. also, 10—24 चलस्वभावाः etc.

480. Haters of evil are not enamoured of women.

Such denunciations of the female character are common throughout the whole of ancient literatures not only of India, but of Egypt, Greece, of the Hebrews and of the Saracens. For similar ideas see the Jātakas ; Mahā—Anu Chap. 19, 20, 38-40, 42, 43. Chā,—Rā. Nī —I (47—51) Manu IX etc. On the other hand chaste women are highly praised and the highest eulogy is bestowed on them.

481. Men learned in the three Vedas know the essence of sacrifice. Cf. अग्निहोत्रफलावेदाः etc.

482. Life in heaven is not eternal but lasts as long as the fruits of virtue last. Cf. Bhagavadgita IX. 21. ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति etc.

483. A fall from heaven is the worst catastrophe.

४८४। देही देहं त्यक्त्वा ऐन्द्रपदं न वाञ्छति।

४८५। दुःखानामौषधं निर्वाणम्।

४८६। अनार्य्यसम्बन्धाद्वरमार्य्यशत्रुता।

४८७। निहन्ति दुर्वचनं कुलम्।

४८८। न पुत्रसंस्पर्शात् परं सुखम्।

४८९। विवादे धर्म्ममनुस्मरेत्।

४९०। निशान्ते कार्य्यं चिन्तयेत्।

484. Men prefer life to the highest place, (*i.e*, the position of Indra the King of Gods) in heaven (after death).

485 The only antidote to sorrow is its removal. Nirvāna in its Buddhist sense means total annihilation of self.

486. The enmity of the virtuous is better than the friendship of the base. C. P. N. 244. Cf. Kriata I. 8.

487. Hard words destroy families.

488. A son's contact is the highest bliss.

489. During quarrels try to remember (the right line of conduct, (Dharma).

490 Deliberate upon your actions (daily duties) at break of day. C. P. N. 245.

४९१ । प्रदोषे न संयोगः कर्त्तव्यः ।

४९२ । उपस्थित-विनाशः दुर्नयं मन्यते ।

४९३ । क्षीरार्थिनः किं करिण्या ।

४९४ । न दानसमं वश्यम् ।

४९५ । परायत्तेषूत्कण्ठां न कुर्य्यात् ।

४९६ । असत्समृद्धिरसद्भिरेव भुज्यते ।

४९७ । निम्बफलं काकैर्भुज्यते ।

४९८ । नाम्भोधिस्तृष्णामपोहति ।

491. Never engage in work at night-fall.

492. A man whose destruction is imminent resorts to a bad line of conduct.

493. He who wants milk has nothing to do with the she-elephant.

494. Gifts win over all.

495. Never be eager to enjoy things in others' control.

496. The prosperity of the wicked is for the enjoyment of the base.

497. [Just as] The crow only eats the fruit of Nimba.

498. The water of the sea (which is salt) does not quench anybody's thirst.

४९९ । वालुका अपि स्वगुणमाश्रयन्ते ।

५०० । सन्तोऽसत्सु न रमन्ते ।

५०१ । हंसः प्रेतवने न रमते ।

५०२ । अर्थार्थं प्रवर्त्तते लोकः ।

५०३ । आशया बध्यते लोकः ।

५०४ । न चाशापरैः श्रीः सह तिष्ठति ।

५०५ । आशापरे न धैर्य्यम् ।

५०६ । दैन्यान्मरणमुत्तमम् ।

499. Sand-particles ever retain their nature.

500. The good are not enamoured of evil.

501. The swan does not live (sport) in the wilderness.

502. Men are actuated by their self-interest. (desire for earthly gain) Artha here means the object which moves a man.

503. Men are bound by hopes.

504. The goddess of Fortune does not smile on those who have too much hankering.

505. Hankering destroys composure.

506. Death is better than poverty. Cp. Mrich. Ka. Act I दारिद्र्याद् मरणाद्वा etc.

५०७। आशा लज्जां व्यपोहति।

५०८। न मात्रा सह वासः कर्त्तव्यः।

५०९। आत्मा न स्तोतव्यः।

५१०। न दिवा स्वप्नं कुर्य्यात्।

५११। न चासन्नमपि पश्यत्यैश्वर्य्यान्धः न शृणोतीष्टं वाक्यम्।

५१२। स्त्रीणां न भर्त्तुः परदैवतम्।

५१३। तदनुवर्त्तनमुभयसौख्यम्।

507. Hankering dispels modesty.

508. Close residence (companionship) even with one's own mother is to be avoided. Cf. मात्रा स्वस्रा दुहित्रा etc. Manu II—215

509. One should not indulge in selfpraise. C. P. N. 247.

510. Never sleep at day time. Cf. Manu III Gobhila, Gri. Su. II. 10. 34. C. P. N. 248.

511. The blindness caused by good fortune prevents a man from seeing things near at hand or listening to good advice. Cf. Kādamvari.

512. (In the case) Of women none is higher than the husband. Cf. Manu V. 155 also Mahābhārata—in many places.

513. Obedience to him brings joy to her in

५१४ । अतिथिमभ्यागतं पूजयेत् यथाविधि ।

५१५ । नास्ति हव्यस्य व्याघातः ।

५१६ । शत्रुर्मित्रवत् प्रतिभाति ।

५१७ । मृगतृष्णा जलवद्भाति ।

५१८ । दुर्मेधसामसच्छास्त्रं मोहयति ।

५१९ । सत्सङ्गः स्वर्गवासः ।

५२० । आर्यः स्वमिव परं मन्यते ।

this life and in that beyond. Cf. Manu V. 155, 166, etc.

514. Guests are to be duly worshipped.

515. [The should be] no shortcoming in the way of proper adoration [any thing may be given for satisfying him.]

516. Enemies often appear as friends.

517. The mirage appears like a sheet of water.

518. Fools are [often] lured by false teachings.

519. Living in good company is but dwelling in heaven.

520. The virtuous regard others as their own selves.

५२१। रूपानुवर्त्ती गुणः।

५२२। यत्र सुखेन वर्त्तते तदेव स्थानम्।

५२३। विश्वासघातिनो न निष्कृतिः।

५२४। दैवायत्तं न शोचेत्।

५२५। आश्रितदुःखमात्मन इव मन्यते साधुः।

५२६। हृद्गतमाच्छाद्यान्यद्वदत्यनार्य्यः।

३२७। बुद्धिहीनः पिशाचतुल्यः।

521. Quality follows appearance. C P.N. 250. Cf. यत्राकृतिस्तत्रगुणा वसन्ति.

522. The proper place is one where there is happiness.

523. The traitor has no salvation (or safety.)

524. . (The adversities of fate) That which is controlled by Daiva or supernatural is not to be lamented.

525. The good regard the troubles of their dependants as their own.

526. The wicked conceal their mind and speak other words. Cf. Hitop. मनस्यन्यद् वचस्यन्यत् कर्म्मण्य-न्यद् दुरात्मनाम् etc.

527. One devoid of intelligence is like a devil.

५२८। असहायः पथि न गच्छेत्।

५२९। पुत्रो न स्तोतव्यः।

५३०। स्वामी स्तोतव्योऽनुजीविभिः।

५३१। धर्म्मकृत्येष्वपि स्वामिन एव घोषयेत्।

५३२। राजाज्ञां नातिलङ्घयेत्।

५३३। यथाज्ञप्तं तथा कुर्य्यात्।

५३४। नास्ति बुद्धिमतां शत्रुः।

५३५। आत्मच्छिद्रं न प्रकाशयेत्।

528. Never go about without any help.

529. The son is not to be praised [in his presence ?]

530. The master should be praised by his servants.

531. Servants should proclaim the good deeds of their master when undertaking any pious deed.

532. Never transgress the royal command.

533. Do as commanded by him.

534. The intelligent have no enemy.

535. One should not divulge his own weak points.

५३६ । क्षमावानेव सर्वं साधयति ।

५३७ । आपदर्थं धनं रक्षेत् ।

५३८ । साहसवतां प्रियं कर्त्तव्यम् ।

५३९ । श्वः कार्य्यमद्य कुर्वीत ।

५४० । आपराह्णिकं पूर्वाह्ण एव कर्त्तव्यम् ।

५४१ । व्यवहारानुलोमो धर्म्मः ।

536. He who is ready to forgive succeeds everywhere.

537. Lay by your money for times of distress. Cf. the well-known Chā. sloka आपदर्थं धनं रक्षेत् etc Mahā Udy.—XXXIV.

538. The brave are to be won over.

539. To-morrow's work must be finished to-day. C P.N 256. Cf. Mahā. S'ānti CCLXXVI. 13. श्वः कार्य्यमद्य कुर्व्वीत पूर्व्वाह्णे चापराह्णिकम् etc.

540. That which is to be done by afternoon should be finished in the morning.

541. Religion (right line of conduct) follows custom. व्यवहार is used in various senses; here—usage, custom, conduct.

6

५४२ । सर्वज्ञता लोकज्ञता ।

५४३ । शास्त्रज्ञोऽप्यलोकज्ञो मूर्खतुल्यः ।

५४४ । शास्त्रप्रयोजनं तत्त्वदर्शनम् ।

५४५ । तत्त्वज्ञानं कार्य्यमेव प्रकाशयति ।

५४६ । व्यवहारे पक्षपातो न कार्य्यः ।

५४७ । धर्म्मादपि व्यवहारो गरीयान् ।

५४८ । आत्मा हि व्यवहारस्य साक्षी ।

542. The knowledge of men is the highest knowledge.

543. A learned man without the knowledge of the world makes but a fool.

544. The end of learning is to attain the highest wisdom (self knowledge .

545. The higher wisdom is reflected in action.

546. There should be no partiality in a judicial trial.

547. Justice is higher than religion.

548. The soul is the [highest] witness of every thing Cf. Manu VIII. 84 आत्मैव ह्यात्मनः साक्षी गतिरात्मा तथात्मनः । नावमंस्थाः स्वमात्मानं नृणां साक्षिण मुत्तमम् ॥

५४९। सर्वसाक्षी ह्यात्मा।

५५०। न स्यात् कूटसाक्षी।

५५१। कूटसाक्षिणो नरके पतन्ति।

५५२। प्रच्छन्नपापानां साक्षिणो महाभूतानि।

५५३। आत्मनः पापमात्मैव प्रकाशयति।

५५४। व्यवहारोऽन्तर्गताकारः सूचयति।

५५५। आकारसंवरणं देवानामशक्यम्।

५५६। चोरराजपुरुषेभ्यो वित्तं रक्षेत्।

549. One's self is the witness of own's own conduct.

550. Never bear false witness. C. P. N. 258.

551. False witnesses go to hell. Cf. Manu VIII. 90 to 96.

552. The great elements are the twiness of sins committed in private. Cf. Manu VIII. 86.

553. The self discloses all sins of its own.

554. The inner self indicates itself during a judicial trial.

555. Even Gods cannot hide true appearance. C. P. N. 261.

556. Wealth is to be preserved from thieves and royal officers.

५५७। दुर्दर्शना हि राजानः प्रजा नाशयन्ति।

५५८। सुदर्शना हि राजानः प्रजा रञ्जयन्ति।

५५९। न्याययुक्तं राजानं मातरं मन्यन्ते प्रजाः।

५६०। तादृशः स राजा इह सुखं ततः स्वर्गमाप्नोति।

५६१। अहिंसालक्षणो धर्म्मः।

557. A king difficult of approach or access to his subjects brings ruin on them. Cf. Kauṭilya. Ar. S'ā. Bk. I. Ch. 19. दुर्दर्शो हि राजा कार्य्याकार्य्यविपर्य्यासम् आसन्नैः कार्य्यते। तेन प्रकृतिकोप मरिवशं वा गच्छेत्

558. A king easy of access delights his people.

559. A righteous king is regarded as the mother of his subjects. Cf. Mahā śānti. CXXXIX 103, माता पिता गुरुर्गोप्ता etc. also Cha. Ra. N. V. 58.

560. Such a king is happy in this world and attains heaven after death.

561. Ahimsā is the essence of Dharma, or true religion. Cf. C. P. N. 157. Cf. the teachings of the Anuśāsana and S'āntiparva, Mahā.

५६२ । स्वशरीरमपि (इव) परशरीरं मन्यते साधुः ।

५६३ । मांसभक्षणमयुक्तं सर्वेषाम् ।

५६४ । न संसारभयं ज्ञानवताम् ।

५६५ । विज्ञानदीपेन संसारभयं निवर्त्तते ।

५६६ । सर्वमनित्यं भवति ।

५६७ । कृमिशकृन्मूत्रभाजनं शरीरं पुण्यपापजन्महेतुः ।

५६८ । जन्ममरणादिषु दुःखमेव ।

५६९ । तपसा स्वर्गमाप्नोति ।

562. The pious think as much for others as for their own selves.

563. Flesh-eating is to be avoided by all.

564. The wise do not fear the world.

565. The light of true knowledge dispels all worldly fears.

566. Every thing in this world is transient.

567. This body containing worms, ordure and urine is the source of virtue and vice. Practically the same idea occurs in Manu. VI 76—77 अस्थिस्थूनं स्नायुयुतं etc. and this has also Buddhist parallels.

568. There is sorrow in birth and death.

569. Penance leads to heaven.

५७० । क्षमायुक्तस्य तपो विवर्द्धते ।

५७१ । तस्मात् सर्वेषां कार्य्यसिद्धिर्भवति ।

इति चाणक्यसूत्राणि ॥

समाप्तोऽयं ग्रन्थः ।

570. The religious merit of one who is ready to forgive is ever increased.

571. This (*i.e.* the increment of virtue) will make all succeed in their undertakings or actions.

THE END.

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